VOL. III. NOVEMBER, 1888. No. 11.

*"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."*— CHANNING.

# THE UNITARIAN

## A MAGAZINE OF LIBERAL CHRISTIANITY.

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# THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. NOVEMBER, 1888. No. 11.

## GREYNESS.

Slatey grey is the shingly beach,
  Grey are the tide-worn rocks,
Grey are the silent, sombre gulls
  Wheeling in circling flocks.

Grey is the mist, as the tide goes down,
  Grey, in the dull grey light;
Even the surf, on the broken reefs,
  Loses its flashing white.

Grey are the hills on the distant shore,
  Grey lies the sea between,
Grey are the twilight-darkened clouds
  And the blurred sails dimly seen.

With her flushing face and glowing warmth,
  The passionate, rich, red day
Dies in the chill of the creeping mist,
  Choked in the spreading grey.

* * * *

All my life has been rich, red day;
  But the greyness is stealing in;
Stifled and choking, I see the mist,
  And I feel the end begin.

Grey hang the clouds of my joyless thought,
  Grey seem the distant years,
The twilight grey of the closing day
  On all my life appears.

Still, in my heart there is gladness;
  There is hope in the finished day,
Night with its levelling darkness
  Will cover the torturing grey,

Till, safe with the Infinite Father,
  New morning again follows night.
And so shall my greyness be finished
  In death — the deep prelude of light.

F. B. MOTT.

*Salem, Mass.*

## THEOPHILUS LINDSEY.

There is a little town called Catterick, on the northern edge of my native county, where in the year 627 Paulinus, a missionary, baptised a great host of heathen in the river, and started a church. It is a very curious and capital story as Beda tells it, who died in 735; but I only mention the fact now that I may find a starting-point for the story of another man who came to be minister of that church eleven hundred and thirty-six years after Paulinus gave the Pagans their new direction, if we can realize such a space of time in this land of yesterdays.

This man was Theophilus Lindsey, a great friend of Dr. Priestley and other radicals, as we should call them, and by consequence a great friend of America in her dark days,— though he took no such active part for the colonies as some of these old worthies did. Mr. Lindsey was indeed, in his earlier life, the last man you would have thought of for such a championship. His mother was a far-away cousin to the Marlboroughs, and for many years a resident in the family of the Countess of Huntingdon, whose son married Selina, the next Countess, the life-long friend of the early Methodists. And so, in the course of time, Master Lindsey was named Theophilus in honor of the Noble Earl, and no doubt for the further reason which prompts us to name our boy after some relative who has oceans of money or influence. If we can get one of those noble people over there to stand sponsor to our son, and especially if we intend him, as the Scotch say, "to wag his paw in a poopit," we can go to sleep with the assurance that so far we have done our whole duty by the boy.

So, no doubt, did Mr. Lindsey (the father) feel, who was a Scotchman, and knew what he was about as well as any Lindsey that ever crossed the border. Then there were the Hastingses, with whom his wife was also intimate, two maiden ladies with warm hearts and plenty of money, and they took charge of the lad's education, sent him to the grammar school in the town of Leeds,

and from there to St. John's College in Cambridge, and kept him so well in mind that when a bishop wanted a travelling tutor for his son they got the young scholar the post, and so added another string to his bow; for if the Huntingdons had no living ready when young Lindsey was ready to take orders, then the bishop would have one, and he would, in any case, be sure of a good parish. There was one ready for him in London in due time, by the grace of Lady Anne Hastings; and then the Huntingdons took hold and gave him a lift, too. The Duke of Somerset wanted a chaplain and needed one; they got him the place, and the Duke, who was a very old man, presently died in his arms. Then the Duke of Northumberland, grandson to Somerset, went abroad with Lindsey, and when they returned, after two years, presented him with a living of very great value. Then the Huntingdons took hold again and presented him with a living better still. Northumberland again got his turn, and if he would go with the Duke to Ireland it was on the cards he should be made a bishop. But here Lindsey made a stand. He was content to be vicar of his parish and would have no more.

Well, Mr. Lindsey was now vicar of a fine parish in Dorsetshire, with all these rich and powerful friends to look out for him; and then somehow he found he had a conscience, and a glance toward God's truth, which would not let him rest. Everything in the world had been done for him, but this was not enough. He had to do something for himself which undid all the doing of the Huntingdons and Hastingses, the Somersets and Northumberlands, and made it worth my while to tell his story.

The first sign he made (after refusing the chance to be a bishop) that he was not to be one of the old, easy-going sort of parsons, was a move to exchange his living in the South for one in the North, — this eleven-hundred-years-old church at Catterick. It was a harder place, with a poorer income; but a man was wanted there who would put his whole soul into his work, and Lindsey, as it turned out, was the man. Then there was another reason. He was reading one day in Paul's Epistles, when these words met his eye: "There is but one God, the Father." They sunk into his heart and haunted him so that he had to ponder them. "But *one* God, the Father." Then where was the Trinity he had believed in as a matter of course? There were men in the North, like Turner, of Wakefield, to whom he could talk about these troubles with some hope of finding his way out of them; and so he went gladly away from the pleasant old place in Dorset, to the new and harder place.

But when he got there you could see at once he is the last man in the world to fold his hands and say "I must get my beliefs straight before I begin to do my duty." Duty came first by the tenor of the divine word: "If ye do the works ye shall know the doctrine whether it be of God." He fed the hungry and clothed the naked; established schools, and lent books with lavish generosity; prescribed medicines, and made good his own prescriptions; lived with his young wife on a small slice of his income, spent the rest on his flock; made a paction with her that they should not save a sixpence, but just trust in God; did, in a word, what hundreds of these "good parsons of the town" have been doing in England ever since Chaucer sang of them, and long before, the easy-going herd to the contrary notwithstanding. Yet again he did not make well-doing stand for true thinking. These thoughts haunted him wherever he went — of the trinity or the unity of God,— while all the time his mind settled steadily toward the unity as the truth in which he was to rest. He was a man of true learning, and of a single heart. He would take no hasty step. His friends, by a vast majority, were in the old mother church; his social position and his living were there. He knew not where to turn for bread if he came out, and — he was half a Scotchman. The powerful friends were ready at any moment to give him a lift if he wanted promotion. One church dignitary, an intimate friend, was also quite on his side when they talked these things over in private, but gave no hint of his distress when he had to read

the Trinitarian formulas in the Prayer-Book.

There was no such smothering of the soul open to Lindsey. He said after he had come out and made a clean breast of it, "It appeared to me at last to be a real duplicity, that while I knew I was praying in my heart to the one God, the Father, the people who heard me were led by the language I used to address themselves to two other persons. And as one great design of our Saviour's mission was to promote the worship of the Father, the only true God, I could not think it right to do what I was doing for the simple-minded people I had about me." He had a stern monitor, also, in a fit of sickness which brought him within the shadows of death, and this compelled him to take the question close to his heart. And then he found an old book written by a man who had given up all he had in the world a hundred years before for his soul's sake; and this was what the man said to him across the century: "When thou canst no longer continue in thy work without dishonor to God and discredit to religion, giving up thy integrity, wounding thy conscience, spoiling thy peace and risking thy salvation, thou must believe that God will turn the laying aside of thy work to the advancement of his Gospel."

It took him ten years to fight his way out of the net. I think he would have got out sooner, but there was a struggle going on in the English Parliament to alter the old formulas, and make it easier for men of a tender conscience to say the prayers. But nothing came of it, and then Lindsey, with his good, true wife, prepared to go out, not knowing whither they went, trusting in God. They did a work of pure grace in the last year of their stay. The small-pox was making sad havoc in the parish, so they had all the children inoculated, and Mrs. Lindsey saw all the children through the crisis without a single fatality. Then, with their whole means used up, they prepared to leave Catterick forever. This was in November, as I make out, 1773. He had little chapels in his great, rambling parish, off-shoots of the old mother church. He went to them all and told his story, and how they should see his face no more. The simple-hearted peasants and farmers wept like children. They could not follow him when he tried to tell them what he had found in the Holy Book; but there was one book they had read steadily, and that was the good parson's life. This was as good as fine wheat, and as sweet as heather, and so their souls clave unto him, and they lifted up their voices and wept, and cried: "Now, parson, don't leave us. If you be Unitarian so be we. We go with you anyway. Just stay and be our parson, and we will make it all right about them up there." It was not the first time or the last, God help us, a man has had to tear his heart to bleeding for the sake of his conscience; but he must go away. All the paths his feet had worn were closed except that which went out into the wilderness, and, if it should please God, to the promised land. He sold his library for means to live, got about two hundred dollars for it, and then the worst of the fight was over, and he was a free man.

He went with his wife up to London, where I must not follow him further than to say that he gathered there the first church of our order, Unitarian from the start; met those who wanted to hear him, in a room for a while. Then they built a church in which it was a great joy and pride to me to preach once, when I was in London. It seemed a very sacred thing then to stand in that pulpit. It seems still more sacred now as I think of that good confessor, a gray-haired man by that time, with the best in England at his back, turning away from that best for a better, the truth as it came to him from God through reading and meditation and prayer. And this is the lesson: that to be your own honest, sincere self in these days of shams and double dealing, especially in the things which lie at the very heart of morals and character, is the first thing to be sure about, if you want to be a whole man or woman. And so I have told you the story of honest Theophilus Lindsey.

ROBERT COLLYER.

## THE GOSPEL ACCORDING TO MR. GRANT ALLEN.

Without laying claim to any special right to be heard as against a writer like Mr. Grant Allen, it is possible for a mere outsider like myself to give expression to some of the objections that more important people must have felt to some of his utterances in his gospel according to Darwin.

"A consistent and logical acceptance of the Darwinian principle therefore would almost inevitably lead us to confine our horizon to the existing life, and to concentrate our efforts upon making this world as habitable and endurable an abode as possible for ourselves and others." Thus speaks Mr. Allen, and if what he says were true, many of us would feel that Darwin's principles were dear at any price; but fortunately for those of us whose faith in a hereafter has been cheered and placed in a loftier plane by Darwin's discovery of evolution, it is not true, and I hope to show wherein some of its falseness lies.

To begin with, Darwin was a scientist but neither a poet nor a theologian. He seems to have been devoid of conceptive imagination. Perhaps his marvellous power of minute observation and patient deduction may have been all the intenser and more enduring, that it was not disturbed by the presence of the spiritual faculty. He was called upon to do certain work for the world and he did it. May we all do likewise!

But it is no wonder he was silent about that which in all probability he did not understand. Let us go to Darwin for instruction in his particular branch of science, on which he is an expert, but I want a far more experienced authority about the spiritual kingdom, than he.

Moreover, I do not expect that truths connected with the unseen and spiritual can be demonstrated by material fact, because they can only be spiritually discerned; and to argue about the proof or non-proof of a hereafter on the same lines as on the existence of the Dodo, and require demonstration as if for the *Pons Asinorum*, is as absurd as trying to find out by quadratic equations whether your love loves you, or whether your dearest is happy!

Whether it be by a process of evolution, or by direct revelation to man from Him who made the law of evolution, matters not to me, in face of the stupendous fact that in proportion as men and women have attained to purity of character and ardent aspiration, the majority of them have believed with increasing fervor in a hereafter; and in proportion as they have believed in that hereafter and acted upon that belief, they have been powers for good in this phase of life as we are living it.

While people — Mr. Grant Allen included — will go on calling immortality "reward of virtue, and punishment of vice," they so wrong the conception of the future life as held by the loftiest believers and teachers, that it is no wonder they end by asserting that "*insouciant* agnosticism is the most philosophic attitude." The life that is lived from hand to mouth with regard to the future is a wretched failure, even in this phase of it.

"Let us eat and drink, for to-morrow we die," is the creed of the glutton, the miser, the churl, the profligate spendthrift, the slothful, and the cruel; and though there are a few noble exceptions, it must be admitted that the bulk of the philanthropic efforts for the uplifting of the people to-day is made by those whose belief in a world to come stimulates their respect, love and pity for this.

"This is my sowing time, and it must pass away with my body before the harvest can be granted," is the creed of those who have borne pain with patience, bereavement with tender hope, and injustice without becoming bitter, because they believed in a future where experience gained now in suffering, would be useful for events of unspeakable joy; and their faith held up the sinking heart as no *insouciant* agnosticism could have done.

The best argument in favor of a future after the death of the body is its profound reality for thousands of men and women of all sorts and conditions. Those of us who have watched beside many death-beds can testify to the

glimpses of the kingdom into which the departing was going, given now and then when power of expressing thought and sensation remained.

"It is warm and beautiful, and not at all foggy," whispered a poor Eastender who had been run over, and whose last words were uttered with a face suddenly fair and happy with the light of what she was seeing. "It's home at last!" she said, as her breath went.

But far more than death, life around, and in us, is testifying of the reality of a life to come.

I don't know what I felt when I was an *amœba*,— it is so long ago,— but I know what I feel now, and that is that I stand isolated, I and my kind, from all the rest of creation, by my incompleteness; also I know that the holier and nobler I become, so much the more passionately does the Ugly Duckling in me cry after the King Swans!

Am I alone to fail of perfection? Am I to see visions of what I might be— so loving, so gracious, so beautiful, so strong, so complete, and live knowing that my anguished striving after the highest is of no avail, for life is too short and sad, and I too helpless to attain it? Oh, no! A negation will not do for this palpitating, eager humanity, and the proof of life beyond, is in ourselves, and there, if we seek, we shall find it! With belief in a future life goes belief in God.

Some one made the law of evolution; so we take the liberty of believing He made us. Some one manifested marvellous love and pity in the way in which He made the flowers, and we believe that that love and pity extends to us; and that we being His children may call Him our Father. Furthermore, we see that our passions, when we will so, are so divine that we believe they come to us from Him, and that He is Divine Passion; and that our life with all its agonies and delights, its failures and its triumphs, is dear to Him, and interests Him, the author of it, even more than it does us. This being so, we cannot believe that He will suffer defeat in us by letting us cease to exist before we have attained perfection, even according to our present imperfect standard. So we believe that perfection will be ours somewhere and somewhen; and that when we have attained it, death, oblivion will have no power over us— we shall be like God, eternal.

It is more than possible that some of us have acquired in that process of spiritual evolution which Darwin cannot speak to us about yet, many powers and faculties by which we are to carry on the education of our brethren who have not yet acquired them, and by which we see further across the landscape of being than they.

The wretched mistake has been that those who could see far and clearly, persecuted and derided those who could not; and perhaps when we get nearer God we shall find that the deadliest sin of all was persecuting by any means whatsoever.

But at the same time it is too bad for those who are short-sighted, or who are looking quite another way, to declare that what we say we see, does not exist because they do not happen to see it!

I am heartily at one with Mr. Grant Allen in his hatred of "war and coercion, and landlordism, and bigotry, with savage instincts and savage survivals, with pride of race, and pride of birth, with cruel sentiments, and vile passions," and at present one's heart seems scarce able to bear the weight of these evils— so triumphant do they appear. But what comforts thousands of us is our belief, that out of these temporary horrors, everlasting good is being evolved, and that we, having borne the pain of growth, shall have the infinite rapture of perfection. That is my idea of justice with my children. I received that idea sometime in my evolution; from God my Father. He will not be more unjust than I. The gospel according to Darwin is splendid for scientific purposes, but it won't comfort men and women and help them to be good, for it treats only of the temporal Kingdom. For the spiritual, the gospel according to Christ is the best.

LAURA ORMISTON CHANT.

London, Eng.

## THEODOSIUS AND ST. AMBROSE.

By the order of Theodosius, Emperor of the East, in reprisal for the murder of one of his generals, thousands of innocent people were slain at the circus in Thessalonica. On account of this cruel and unjustifiable deed the Emperor was refused admittance to the Cathedral, by St. Ambrose, Bishop of Milan, and not allowed to partake of the Communion until after eight months of penitence and humiliation.

Who hastens on with eager feet,
At early morn through Milan's street?
Proud Theodosius! He would claim
Forgiveness in the Saviour's name.
Now peals the sweet cathedral bell,
That seems of heavenly peace to tell;
It calls him to the house of prayer—
It bids him seek forgiveness there.

The great church doors are open wide,
Why then should refuge be denied
To him, who, weary of his sin,
To ease his soul, would enter in?
Upon the altar, bread and wine,
Do these not stand the pledge and sign
Of body broken for his sake?
May he not enter and partake?

Before the altar, as to bless,
St. Ambrose stands in priestly dress;
The cross-embroidered chasuble
He wears, Christ's suffering to tell;
Upon his head the mitre shows
Authority the church bestows;
Symbol of guidance and command,
He bears the crosier in his hand.

When, hark! a murmur from the street
And quick loud tramp of hurried feet.
Who comes to share the dear Lord's feast?
The Emperor of West and East,
His guilty heart by passion stirred,
The plea for pity vainly heard.
Pale innocence, frail youth and age
Lie slaughtered to appease his rage.

Has Heaven not heard that cry of pain?
Shall guilty foot the shrine profane?
With form erect and flashing eyes
St. Ambrose turns in quick surprise.
The violet mantle o'er him thrown
He walks in dignity alone.
Stern in rebuke who knows to bless,
Fearless and firm in righteousness.

Up the long aisle St. Ambrose goes
Till at the porch the doors unclose.
Lo, Theodosius with his band
An armed escort, close at hand!
Before the porch his steps he stays,
He cannot meet unmoved the gaze
Of calm reproach, nor yet defy
The uplifted hand and flashing eye.

St. Ambrose stands before the door,
Tis vain for mercy to implore.
He speaks "And must I say again,
To share Christ's Feast thou com'st in vain?"
Would'st thou defy a just decree?
Forgiveness is not yet for thee.
Undo thy deed! thou striv'st in vain
To call to life the dead again."

"Vainly to heaven I plead for thee.
The struggle and the victory
Must be thine own. Go! day by day
Purge *thou* the awful guilt away.
Go, as the meanest in thy train,
And learn thy passion to restrain,
And since to all thy guilt is known,
To all be thy repentance shown."

He ceases. On the marble floor
Kneels Theodosius to implore
From heaven, mercy. Day by day
Upon the ground he prostrate lay,
Till months had passed. And many came,
With him to weep and share his shame,
Till fierce desires, and passions rude
He held within his soul subdued.

Then heaven's peace descending fell
Upon his heart and all was well.
Though the old wound might throb again,
In memory of former pain,
'Twas as a goad that spurs the soul
To nobler deeds, to self-control.
Like him, through suffering alone
May we for evil wrought atone.

CHARLOTTE C. ELIOT.

*St. Louis, Mo.*

---

## ARE WE MOVING UP GRADE OR DOWN?

The temper of the times is rapidly changing. Is the general movement on the up grade, or the down?

In answer to this question, it is easy to assert as to science, civilization, politics and ethics that the change is undoubtedly in the line of improvement. But how is it as regards the church and religion?

Mr. Spurgeon, who is one the greatest living exponents of the orthodox faith, boldly asserts that the change is on the downward grade; and he has actually withdrawn, with his church, from the Baptist Union of England, because, as he complains, they have taken unto themselves strange gods, and have departed from the faith of the Bible and the fathers.

Shall we agree with Mr. Spurgeon in the gloomy view he takes of the religious tendencies of the times? Is there less, or is there more, of the spirit of Christ among men to-day than there was, say in the days of Luther and Calvin?

It is very evident that what may be termed "old fashioned orthodoxy," with its implicit faith in the whole Bible as

the inspired word of God, and its doctrine of the trinity and an eternal hell, is steadily losing ground in the minds of the more intelligent men of all sects and denominations.

This tendency began to manifest itself, particularly in this country in connection with the inception of one of those grand dispensations of Providence which only at long intervals burst upon the earth, arising out of an inspiration second only to that which inaugurated the Christian era. I mean the establishing of the American Republic, with its new doctrines of liberty of conscience and the elevation of "the people" above all things. With the dawning of the new light in America, and the free diffusion of knowledge and encouragement to think which followed, men began to assert their individuality, and to investigate, not only in matters of government, but likewise in the domain of conscience, and religion. With this, orthodoxy began to tremble. A rent was made in the veil of the temple, heretofore so carefully kept intact against free thought and investigation, and a stream of light poured in upon the inner sanctuary. Few thinking men of to-day believe in the hell, the trinity, the vicarious sacrifice and the "plenary inspiration" of a hundred years ago. Indeed the infection has spread until every year fewer and fewer men accept any religious doctrines without first trying them before the highest tribunal within their reach, to wit: their own reason and conscience.

Will the final result of all this be good, or evil? Will men become more reckless and sinful when fear of the avenging wrath of God and the tortures of hell, is removed from their minds? and when they learn that the Bible is not free from errors, and is not the whole of God's word? If so, it would seem that already these evil results ought to be beginning to make their appearance. But are they? On the contrary, it seems to me that morality is on the whole rising, and that a better spirit is making its appearance among men.

Is there a Calvin to-day who could persecute a Servetus and burn him at the stake for a mere difference of opinion? In what civilized nation would a massacre of St. Bartholomew be possible in the year of grace 1888? The Spanish Inquisition is a thing of the dead past. War continues ever and anon to arise and sweep like a blight across this or that fair land. Yet doubtless the public sentiment of Christendom is moving in the direction of a sterner moral condemnation of war, and towards stronger efforts to preserve peace. The sentiment against the death penalty in law grows stronger every year. Corporal and severe punishment of children at the hands of parents and teachers is becoming more and more a thing of the past. Humane societies for the protection of children and animals are springing up in every city and town. Public and private charities for the amelioration of the condition of the poor and unfortunate are multiplying.

Now all these things are surely the clearest possible manifestation of the Christ-spirit.

It would seem then that the change that is coming over the religious world on the whole is not proving disastrous to the vital things of morals and religion. Increased freedom of thought is not proving a poison sirocco, to destroy, but rather a healthful breeze to blow away malarias and give new life.

Now that the ice of the old dreadful "orthodoxy" melts away, the fires of brotherly kindness and a purer worship kindle. The soul is no longer scared into submission to a jealous God of a narrow creed, a God who saved his chosen few and condemned nine-tenths of his best creation to eternal perdition for no purpose of reform or good, but for pure vindictiveness mis-named "his glory." We are now learning to worship the "God and Father of us all" and to love Him because He is Love. We are learning to love all men as brothers—the children of one Father; and to hate sin because in its nature it is hateful and drives us away from God, and not from a servile fear of the arbitrary "wrath to come." We are

learning to fear the results of sin, because it debases our spirits.

Is all this for the better, or for the worse? Is it properly to be called "down grade," or the "up grade," in religion and morals? Surely no candid mind can err in his answer.

A. P. BARTON.

KANSAS CITY, MO.

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## THE MISTAKE OF THE ETHICAL CULTURE MOVEMENT.

There are few movements of our day which we have watched with so much interest, or of which we have spoken so often in terms of good will, as the Ethical Culture movement of Mr. Adler and his co-laborers. It is outspoken, direct in its methods, has a distinct purpose, lets the world know without equivocation what its purpose is, and sets about in earnest, rational, manly fashion, the attainment of it. We have from the beginning believed that it was calculated to meet a real need of our day. There are more or less persons in every community who for one reason or another have lost their belief in God and worship, or who have become hostile to churches, and yet who possess intelligence and virtue, and sincerely desire to do good in the world. For these persons, therefore, to unite and form associations for ethical and philanthropic purposes, is surely a good thing. We have, from the time Prof. Adler first began his movement in New York, believed there were enough such persons to form a fairly strong and useful Ethical Culture Society in each of the larger cities of the country. Such societies have since been established in Chicago, Philadelphia, St. Louis, Boston, and elsewhere. It has seemed to us that Unitarians and all Christian people ought to rejoice in these, just as they do in temperance societies, and charity associations, and all other unions of earnest men and women to promote virtue or benefit humanity. They cannot fill the place of churches, any more than can temperance societies, or charity organization societies, but they may fill a place of their own, and a very useful place, if they will only be broad enough and wise enough to know *that their true work is constructive and not destructive.* The one ground for criticism of the Ethical Culture Societies thus far in their history (and we are sorry to say that this has been a real ground), has been their tendency to *antagonize the churches and religion.* Because they were organized for purposes only ethical, they have seemed to feel themselves called upon to attack and criticise organizations going further, and embracing purposes that are religious. Because they did not meet for worship they have seemed to feel called upon to preach against worship. We think in this they have pursued a mistaken and hurtful course.

We do not think that men generally can do so good ethical and philanthropic work upon a basis solely ethical as upon one which is both ethical and religious. But if any body of persons think the contrary, we are glad to have them try. And so we have bade our ethical friends God speed. But if they are going to continue to call their associations societies for Ethical Culture, surely they ought to confine them to what legitimately belongs to that noble name, and not, under the broad and constructive designation of ethics, drag in anti-theism, or anti-Christianity, or anti-Unitarianism, or anti-worship, or anti-religion. It has been our fortune twice during the past three years to attend the Sunday lecture of the Chicago Ethical Culture Society. On one of the occasions Prof. Adler spoke on "Why Unitarianism does not Satisfy us," and on the other Mr. Salter spoke, devoting himself to the task of trying to show that it is folly for men to pray or even to profess to believe in God, because the human mind by its very constitution is incapable of knowing God, even if such a being exists. But these themes have neither of them any necessary connection with true ethical culture. Indeed to treat them as Mr. Salter and Mr. Adler did was only to hurt and hinder real ethical culture, partly by drawing attention away from it, and partly by creating antagonism where there ought to be an effort to cultivate friendship.

Societies which have it for a part of

their aim to do what they can to overturn Christianity and to sap the foundation of worship and belief in God, ought to choose a name which would indicate as much to the public. A genuine ethical culture society, existing for ethical and humanitarian ends only, ought no more to attack Christianity or antagonize worship than ought a temperance society or a society for preventing cruelty to animals. Rather, just as temperance societies, or societies for preventing cruelty, or for good works generally, find that religion and churches are their best allies, so would a constructive, wise ethical culture movement, which was not narrowed and perverted by having anti-theological motives and aims, find religion and churches friendly to it and co-operating with it in many ways. As ethical culture societies are conducted in this country so far, of course their membership must consist solely (or essentially so) of non-believers in Christianity and worship. But this is an unfortunate limitation. The ethical culture movement would be vastly strengthened, and the non-believing members themselves would be benefited, by having Christian believers associated with them. We can see no reason why persons in considerable numbers should not belong to Unitarian and Universalist, or to any other enlightened churches, or to Jewish congregations, and at the same time be members of ethical culture societies, if these societies were just what, and only what, their name indicates, and had no mission of religious iconoclasm. We are sorry they have taken upon themselves such a mission. The fact that they have, makes it only the more clear that their sphere must be a limited one, and that the larger work for ethical culture which our age so greatly needs, must be done by the churches.

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## A SECOND LAURA BRIDGEMAN.

One of the miracles of our modern age was that wrought a generation ago by Dr. Samuel G. Howe in liberating from its prison the mind of Laura Bridgeman, the child who had been left by scarlet fever without sight, speech, hearing, taste or smell, indeed who had been deprived of every means of communication with the outward world except the single sense of touch. The patience and genius of Dr. Howe made Laura Bridgeman an intelligent, cultured woman, able to communicate easily with her fellows, possessed of a considerable knowledge of the world and its thought, work and history, and a keen interest in life.

Another case similar, and in some respects quite as remarkable, has recently come to light. It is that of a little girl named Helen Keller. The last annual report of the Perkins Institution of South Boston contains an account of her. She is only eight years old, and has been under skilled training only two years; but, though unable at the beginning of that time to see, speak or hear, the story of the advance in knowledge she has already made reads like a romance.

Helen Keller was born June 27th, 1880, in Tuscumbia, Alabama. At the age of nineteen months she suffered a violent attack of congestion of the stomach — an attack which left her blind and deaf. She had been a healthy, "forward" child, had learned to walk and was beginning to talk. As the disease passed away, her former health and vigor returned, but as she heard no sounds, the words she had learned were soon forgotten, and she ceased to speak. By degrees her senses of touch, smell and taste developed remarkably, enabling her to distinguish her friends, her clothes, etc., and, as her intellect was quick and her body active, she soon became an adept in the language of signs. In her seventh year, when it was evident that the lost senses would never be restored, Miss Sullivan, a graduate of the Perkins Institution, was secured as her teacher. "I found her," she says "a bright, active, well grown girl without any of those nervous habits common to the blind; she has a merry laugh and is fond of romping with other children. Indeed, she is never sad. Her disposition is sweet and gentle, and she is remarkably demonstrative,—quick to discover if a friend is hurt or ill or grieved by her own conduct, and this

knowledge will make her weep freely."

Her intellectual quickness was displayed in the first lesson. A new doll had been sent her, and after a complete examination of the treasure, she sat holding it in her arms. Miss Sullivan took her hand, passed it over the doll, and then made the letters d-o-l-l, slowly with the finger alphabet, Helen feeling the motions. "When I began to make the letters a second time she dropped the doll and followed the motions of my fingers with one hand while she repeated the letters with the other. She next tried to spell the word without assistance, though rather awkwardly. She did not give the double 'l', and so I spelled the word once more, laying stress on the repeated letter. She then spelled doll correctly." Other words followed, and when given an object whose name she had been taught, she would spell it immediately; "but it was more than a week before she understood that all things were thus identified." After this beginning, she learned rapidly and eagerly, and seldom had to have a word repeated to her. She mastered the manual alphabet in a few days, and at the end of August knew 625 words.

Verbs followed nouns; each being taught her by means of the action it expressed. Then came prepositions, taught in the same way, by placing her dress first *in* a trunk, then *on* it. At the same time she learned the verb *is*, and used it in such sentences as "Papa is on bed," "Helen is in wardrobe." This was in the latter part of April. Next she was taught the quality words. Two balls, one of worsted, large and soft, the other a bullet, were given her. "Taking the bullet she made her habitual sign for *small*, pinching a little bit of the skin of one hand. Then she took the other ball and made her sign for *large* by spreading both hands over it." The words *large* and *small* were spelled for her; also *soft* and *hard*, when her attention had been called to these qualities. A few moments later, feeling of her baby sister's head she said, "Mildred's head is small and hard."

In May she began to learn to read printed words. A slip bearing the word *box* in raised letters, was placed on a box, and after a few trials she seemed to comprehend that that name stood for that thing. She learned the entire alphabet, large and small, in one day, following the printed characters with her hand as Miss Sullivan made the letters on her fingers. She learned the word *cat* in the same way, and immediately began to hunt in her primer for other words. A list of all the words she knew was printed for her, and she arranged them in sentences, thus preparing the way for writing lessons. She soon learned to express any thought she had in her mind. "I put one of the writing boards used by the blind between the folds of the paper on the table, and allowed her to examine an alphabet of the square letters, such as she was to make. I then guided her hand so as to form the sentence 'cat does drink milk.' When she finished it she was overjoyed. She carried it to her mother, who spelled it to Helen as she read it. The child could scarcely restrain her excitement and joy as each word was thus repeated to her."

On July 12th she wrote without help a correct and legible letter to her cousins. She is very fond of writing, and, after she had learned the Braille system, which enables her to read what she writes, she would frequently spend hours expressing all that entered her mind. Her improvement is rapid and constant; besides letters, she is developing a faculty for compositions of a more imaginative character, and her delight in writing is intense. She is equally quick in reasoning, and her perception of the relations of things is said to be so instantaneous that frequently it seems as if she read the thoughts of her friends. She adds and subtracts rapidly and correctly, and seems to prefer to do her "sums" mentally, instead of ciphering them out. She possesses, in addition to this clear and ready intellect, a strange mental power that frequently gives her knowledge of what is going on about her when she apparently has no means of perceiving anything. For example, when she is riding or walking she will frequently give the names of people

who pass almost as soon as her companions recognize them. This may be due to her strongly developed sense of smell, but that cannot account for the following occurrences. She had never been told anything of death or burial, but being taken for the first time to a cemetery to see some flowers, she laid her hand on the eyes of her mother and teacher, and spelled over and over "cry, cry," her own eyes filling with tears.

At another time her grandmother told her mother in Helen's presence that orange peel steeped in wine is a good flavoring for cake. Mrs. Keller gave Helen the peel, and showed her how to cut it into a jar. When she had finished she took the jar to her mother, spelling "wine," and insisted on having the wine added. Instances like these certainly show the possession of an instinct, or a sympathetic power of divination inexplicable to those endowed with the usual five senses. It will be decidedly interesting to note the progress of this child, to see what can be accomplished by a good mind and careful, loving teaching, in the face of one of the most terrible deprivations one can suffer.

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## UNIVERSALISM IN AMERICA.

If it be true that, as the people's poet affirms and as most Liberal Christians believe, "It is the heart, and not the brain, that to the highest doth attain," then it must also be true that Universalism holds a very high place, and embodies very high truth in the religious world; for, unquestionably, it has not been a system of mere intellectualism, but a movement born out of the intense activity of the human heart, protesting against the inhumanities of dogmatic religionism, and crying out for the Father, the sight of whose dear face Phillip truly said would suffice. The study of this force, as organized in American life, has not received from liberal minds in general the attention it deserves. Dr. Eddy's work* is one which every student of rational Christianity, and every one interested in real American history, should own and master. He traces the rise and earlier progress of this forceful movement in the direction of broader faith, sweeter fellowship and more cheerful worship. He shows the road along which Universalism as an organic energy has moved in this country; he makes known the dead-points it has reached and passed with safety and success; he marks the more manifest life-centres it has reached and established. The untilled resources and manifold tributaries of our church and of our faith, he makes no attempt to chronicle; but in the simpler, yet by no means small or easy task he has attempted, he has clearly achieved success. For thirty years of persistent love and labor, he collected and studied the material which made it possible for this history to be written. He is a thoughtful and painstaking writer, as conscientious as the day is long, and with an excellent talent for condensed and correct utterance. He may be said to want more than he possesses of the poetic faculty which adds gleam and glow to historic records, and illumines the pages of historians of the first rank; but his language is always clear and his accounts trustworthy; and the subject which he treats in these two volumes is of such lively interest that, like the sun, it shines by its own light, needing no borrowed ray or added beam.

Universalism entered America through at least six different doors:

1. The Mystics, who figure in the early history of Massachusetts, Rhode Island and Pennsylvania. Leading spirits among them were Samuel Gorton, Sir Henry Vane, the younger, and Dr. George De Benneville. Vane will be remembered as sometime Governor of Massachusetts, and De Benneville, as the man who, sentenced to be executed along with Durant, received on the scaffold a reprieve from Louis XV.

2. The Dunkers, or German Baptists, who originally settled in Pennsylvania, and are now somewhat numerous in that State, Ohio, Indiana and Illinois.

3. That very interesting and devout body of people, the Moravians.

4. Certain Episcopalian laymen and

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*"Universalism in America: A History." By Richard Eddy, D. D., Vols. I and II. Boston: Universalist Publishing House, 1886.

clergymen. Among these was Rev. Dr. William Smith, "Principal and Founder of the University of Pennsylvania, and for many years president of the General Convention of the Episcopal Church."

5. Some of the New England Congregationalists, including Dr. Charles Chauncy, of Boston, noted for his learning and patriotism; Dr. Jeremy Belknap, for twelve years pastor of the Federal Street Church, Boston; Dr. Joseph Huntington, of Connecticut; and the distinguished Dr. Jonathan Mayhew, who was probably more influential than any other minister in America in producing the American Revolution!

6. The teachings and labors of Rev. John Murray, commonly called the Father of Universalism in America. The ability and zeal of Murray, the live thought and strong feeling awakened by his preaching, the honor and reverence due his name,—all these things are unquestionable; but it is plain that he was not the first teacher or preacher of Universalism in America. He was, however, the pioneer in crystallizing it into a specific life.

It was in September, 1770, that John Murray set foot upon American soil. The account of his meeting with Mr. Potter, at Good Luck, New Jersey, of his first sermon in the church in the woods, and of the way in which this led to his devoting himself to the ministry, is too long to give here; but it reads like a chapter out of a strange romance or miraculous record of ancient times. Murray's subsequent career illustrated more than one of the beatitudes, not excepting that pronounced in favor of those persecuted for righteousness' sake.

Dr. Benjamin Rush, the renowned patriot and signer of the Declaration of Independence, the first American advocate of total abstinence, was also a zealous and outspoken believer in Universalism.

Hosea Ballou began preaching this faith in 1791. He had more to do than any other one man with changing Universalist belief from the mechanical to the vital and rational. It may not be known by many of the readers of the *Unitarian* that Ballou was also the author of the first American book which affirmed Unitarian views of God and Christ, taking decided stand against the doctrines of the Trinity and Vicarious Atonement. His "Treatise on Atonement," published in 1805, was this first Unitarian book. Its style was a clear window through which its strong thought shone, and its argument was truly remarkable for that time. It is still well worth reading, and many of its vigorous sentences seem to be fresh issued from the press. Dr. Eddy is probably right in claiming that, "Its influence in changing and moulding theological thought has never been surpassed by any American production."

The Winchester Profession of Belief, which is the present doctrinal statement of the denomination, was first adopted at Winchester, N. H., in 1803. It is noteworthy for its brevity, lucidness, reasonableness and scope. It is certain that this Profession was not adopted in any narrow or dogmatic mood, but in a truly broad and liberal spirit; and that those who now give its language a generous interpretation are not false to its framing or its framers, but loyal to its original design of unity and breadth.

It is often said as a charge against the denomination that, as the years have come and gone, "it has changed its views." If by this is meant that its real heart-faith in the Fatherhood of God and the Brotherhood of Man, as made known by and through Jesus Christ, has changed, the charge has no inch of ground to stand upon. If what is meant is that the opinions prevailing about many matters of belief and practice have changed, the "charge" is a fine tribute to the denomination's abiding vitality. It is our greatest glory-halo that this efficient law in the divine economy is operative in and through our church-life.

The earliest total abstinence stand taken by any organization in this country was taken by the Universalist General Convention at Westmoreland, N. H., in 1814, more than a dozen years before the occupancy of total abstinence ground by any other church or by any temperance society.

The observance of "Children's Sunday" had its origin in the Universalist Church. Says Dr. Eddy:

"During his residence in Gloucester, probably as early as 1780, Rev. John Murray instituted the rite of the Dedication of Children, parents bringing their young children to the church, and having them received by the minister, and dedicated as God's gift, to His loving service. This ceremony, peculiar to the Universalist Church, has been more or less observed through our entire history, but for many years no particular day was designated for it. In June, 1856, Rev. C. H. Leonard, D. D., then pastor of the church in Chelsea, Mass., instituted Children's Sunday, a day for the special observance of this rite, and for services particularly adapted to the capacity, needs and enjoyment of the children of the Sunday-school. The service has been annually observed in that church since then, and was soon taken up in other Universalist churches. In 1867, the General Convention, in session at Baltimore, Md., commended 'the practice of those churches in our order that set apart one Sunday in each year as Children's Day.' At Providence, R. I., in 1868, the General Convention recommended, that the second Sunday in June of each year be named and set apart as Children's Sunday.' The day is now very generally observed."

Popular excitement and sensational interest may have specially attended the war-like era in our denominational history, from 1820 to 1840; but more wholesome progress began in, and has continued since, the year 1865, the date of the organization of a true General Convention endowed with power and authority in matters of fellowship, discipline and missionary activity; "and our present order, union and prosperity, is the result of the action then taken." As the closing paragraph of Dr. Eddy's work truly testifies:

"Our abiding growth dates from the time of our development of organized power,—the adoption of a polity that holds preachers and laymen in loyalty to the church, in unity of effort for planting and sustaining its institutions. Within less than two score years we have made our real, our lasting gains. Our churches, our conventions, our schools and colleges,—all our denominational interests,—attest healthy growth; while the central truth proclaimed by the fathers grows more dear to us, and Protestant Christians generally haste to share the blessing."

Prof. E. D. Cope has introduced into scientific usage a very convenient term, bathmism or bathmic force—that is, growth-force. It may be used in a broad way to designate all those originative influences which are causative of progress and new life, as distinguished from the simply conservative forces which secure the survival of the fittest, once originated. In every country, in every party, in every denomination, there are these two sets of forces. It must truthfully be said that Dr. Eddy does not sufficiently estimate nor divine the bathmic force in our later Universalism. He does not recognize the strength and scope of this powerful and ever-increasing element in the Universalist Church of the present. However, he records the past with fidelity and interestingness, and he has produced a book which no one who would understand American religion can afford to do without. The Unitarian or Liberal Orthodox who neglects to make himself acquainted with the wonderful movement sketched in this work, narrows his own mental life, and deprives himself of information that would gird up the loins of his mind and cheer his heart with the pure wine of Christian gladness.

S. W. S.

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## TEN YEARS IN ANN ARBOR.

An Address Delivered by Rev. J. T. Sunderland, Oct. 7th, 1888.

Since to-day is the tenth anniversary of my settlement in Ann Arbor, it would seem a fitting thing to make the history of the ten years gone the subject of our morning's thought. Instead of the usual sermon, therefore, I am going to ask you to review with me our work together as minister and people; and I think you will not be surprised if I tell you in the outset that the story will

necessarily occupy a somewhat longer time than the usual discourse.

You have beautifully adorned the church with flowers and the bright foliage of the autumn in token of your loving interest in the occasion. I thank you for this.

And now as there is so much to say, let us without further introduction set out together for a half hour's quiet, thoughtful journey, back over the path we have come — to wander in memory, hand in hand as it were, up and down amid the years of our common love and labor, hopes and fears, aspirations, longings, prayers, defeats, achievements. I think such a review must awaken gratitude for the good that has come to us. And I think, too, it can hardly fail to give us a new sense of the dignity, the beauty, the abiding worth and satisfactoriness of those things of the moral and spiritual life which we have been working for and caring for together these years.

The decade just closed has been an interesting one, and one of many changes, in the town in which we live. Ann Arbor has never before known so many improvements in the same length of time. A new railroad has come to us; our streets have been lighted by electricity; a system of public water works has been constructed; some of our best public and business buildings have been erected, and many of our best private residences. Our little city of ten thousand population has not great importance as a business center. Probably no other town in the West, unless it be Oberlin, is so essentially a college town. The great University here has been the main factor in building it up and shaping its interests and life. I have always been impressed with the attractiveness of its natural situation, and felt that this fine elevated plateau with its picturesque river scenery on one side and its beautiful hills and valleys all around, seems almost to have been made on purpose for a great institution of learning and the population which naturally attaches thereto. Some of the best of the University buildings have been erected this decade, including the museum, the mechanical and physical laboratories, and, most important of all, the library, of which President Andrew White, of Cornell, said to me soon after its completion, "I have seen all the important library buildings of America and Europe, and I regard yours at Ann Arbor as the most perfect." Almost steady prosperity seems to have attended the University, the number of students having increased, until it is now in the close neighborhood of seventeen hundred. Then, the School of Music, which has been established within the ten years, is growing into importance; and the High School, which, although it has no organic connection with the University, really acts as a preparatory department for it, has now nearly five hundred students, about half of whom come from a distance. Thus we see our student population already rising to considerably more than two thousand. Moreover everything would seem to indicate that the quiet, steady prosperity of the past is likely to continue. Indeed, we have recently had some proofs of a new and especially interesting kind, of the growing importance of Ann Arbor as an educational center. I refer to the steps which have been taken within the past two or three years by three different religious denominations to establish schools for theological education here.

The Episcopalians have a building already erected, and certain lectureships endowed. The Christians or Disciples are now laying the foundation of their new Biblical Institute; and the Presbyterians have their lot. And these denominations are wise. There is no other so advantageous place for theological education in the west. I cannot but hope that some day we too shall have a school here to take earnest able young men and women by the hand as they graduate from the University, and train them to go out to preach our broad, high, noble gospel, to a generation famishing for it, as men in deserts famish for water.

Such then have been our surroundings, and such the activities going on by our side, as we have gone forward to do our work as minister and church

in this college town, these ten years past.

I shall never forget the Sunday morning ten years ago, when I looked in your faces for the first time and thought, "These are my people." It was a bright, calm morning; the air was delicious; the trees were arrayed in the rich tints of October; everything outside was beautiful. The place where we met was the old church, bought from the Methodists, which had seen the wear and tear of forty-five years, and in which my honored predecessor, Charles H. Brigham, had preached ten years. The room was anything but attractive. But your faces were sympathetic and earnest, many young men and women were in the audience, and at the close of the service the greetings I received were most cordial on every side. And so, though I had come here with much hesitancy, I said to myself, "I think I shall not regret it; at least I think I shall not if those who have called me do not." For from the first I felt myself thrilled and stirred by the earnest young life here—by the keen, active minds of the young men and women eager for truth.

How great are the changes that have taken place in the congregation since that day! Not one of the students I saw that morning is any longer a student. Indeed, three or four student generations, if I may use the expression, have come and gone since then. And as I think of the *home* congregation, I am startled to note the changes there too. I will call no names; but as I speak my memory goes out, as does yours, to many who labored with us, and were near and dear to us in the earlier years of my ministry here, but who are with us no longer,—some having removed to other localities, and some having heard that last messenger that comes to all men sooner or later, and gone to the unseen land. We cannot think of the ten years without thinking with especial tenderness of our dead—our dear, holy dead; and our prayer is now, as when we laid their precious dust away to rest: "God love them and keep them."

The history of the church the past decade has been an eventful one. Let me sketch briefly its outward features.

I have been your pastor ten years. For two years, however, (from 1884 to 1886) I was absent, filling the office of Secretary of the Western Unitarian Conference, and during the second year also that of Western Agent of the American Unitarian Association. On entering upon the duties of the first of these positions I resigned the pastorate here. But you so earnestly refused to accept the resignation (granting me a leave of absence instead), and so urgently requested me to continue my pastoral relations, and to keep in my hands the task of supplying the pulpit here until such time as I could return, that I consented. Through the co-operation of the Secretary of the American Unitarian Association excellent supplies were provided, most of the ministers who came remaining two, four or six weeks, and one, Rev. Dr. Bixby, remaining six months. Moreover, my family continued in Ann Arbor eighteen months of the two years, and my wife took active charge of the social and pastoral work of the parish. Thus on my return at the end of the second year, I think it was your feeling that the interests here had not seriously suffered.

The work of the ten years may be divided into two kinds, the regular or ordinary, and the special or extraordinary. Passing by, for the moment, the regular or ordinary work of minister and parish, done right on from year to year, we may mention four special or extraordinary things of some importance that have been accomplished since we began laboring together, namely,

1. A new church has been erected;

2. A liberal religious library has been created;

3. A parsonage has been built;

4. A monthly magazine (*The Unitarian*) has been established.

And the parish is without debt.

Let me notice each of these accomplishings a little in detail.

First, a new church has been built. You know as well as I what it means that we have been able to exchange the dingy, cold, badly located, uninviting place of meeting where we were at first,

for this beautiful and attractive church home where we now are.

Though our work together in the old church began well, and continued fairly prosperous through the four years we remained there after I came, yet I felt from the first that the need of a better place was urgent. During the first year, however, I said nothing to any of you about it, but pushed on as strongly as possible in the old place. But with the opening of the second year it seemed my duty to begin quietly working toward something better. Some of you will remember the first meeting of some fifteen of you that I called for the purpose of laying before you my thought. I stated our need as it presented itself to me, and also placed before you some estimates that I had made, as to the probable cost of a lot, and of a building, and what resources inside of our own society and outside I thought it would be safe to count upon. After you had listened to me very kindly and fully, I called upon one after another for his judgment upon the matter. But alas! while you all conceded the force of what had been said as to our need of a new church, and earnestly wished we might have one, yet the obstacles in the way seemed to you so great that at the end of an hour and a half of conversation it turned out that I was the only man in the room who thought there was any good ground for belief that anything could be done. One *woman*, however, believed with me; and when all the rest had given their adverse judgment, she came to my support with the first real word of cheer that had been uttered, saying: "Well, all the discouraging things that have been said do not discourage me. Though the men see nothing to justify them in making a start, I propose to go home and call the women together, and I know there are enough of us who have faith, to organize and begin working to create a nucleus, no matter how small, for a building fund." She kept her word. And before that year was ended our women by their labors had raised $250 toward a new church, besides doing a great deal to create a feeling throughout the society generally, not only that something ought to be done, but that something could be done.

And thus, as ten thousand times before in the history of this world, a brave woman leads the way into the Kingdom of Heaven.

Thus very soon after the beginning of the third year of my settlement it became a sort of general understanding that we were to have a new church. Then came all the long labor — extending through more than two years — of carrying our purpose to realization. The difficulties were great, and the work involved was more than any one who has not been through a like experience knows. Money had to be raised for a lot. Then a suitable lot had to be found and purchased. Then architects were consulted, in Ann Arbor, Jackson, Kalamazoo, Detroit, Chicago and New York, and church plans almost innumerable were examined, all of which, however, turned out unsatisfactory in appearance, unsuited to our needs, or else beyond our reach in the matter of cost. At last a plan of our own, exactly meeting our want, was slowly evolved, and this we succeeded in getting embodied, after various trials and remodellings, in simple, beautiful, and I think I may say wholly satisfactory architectural form, by a gifted young architect of Detroit.

Alongside of this labor, the larger work still of raising the money to enable us to put up the building we were planning for, had to be carried on. We knew from the beginning, of course, that we could not raise enough at home; but we determined to do the utmost we could ourselves first, and then appeal to the generosity of friends abroad. This we did. Indeed we pushed on the work of subscriptions among ourselves and our home friends until we had secured almost twice as much as at first we had thought possible. Then on the basis of this we appealed to the denomination and individual friends at a distance. The responses we received were warm and generous. The National Conference allowed us to present our needs there, and passed a resolution recom-

mending our cause to the churches, and appointed a committee to co-operate with me in raising the $10,000 needed, $4,000 of which it was decided should be sought in the West and $6,000 in the East. The American Unitarian Association took up our cause heartily, and in its appeals urged the churches to carry out the recommendation of the National Conference, and offered to receive and forward to us such subscriptions as any societies might wish to make for our assistance. This gave our cause a great impetus. The committee appointed by the National Conference rendered valuable assistance, especially Mr. Forbush, Mr. Herford and Mr. Jones. As chairman of the committee, however, of course a large part of the work came upon me. Besides writing almost numberless letters I spent some eight weeks in personally visiting some of our leading churches East and West in behalf of our building fund.

But at last the money was all in hand or pledged, and then but not before did we feel justified in going forward to make our contracts for the erection of the church.

The building was completed and dedicated in November, 1882, early in the fifth year of our work together. I shall never forget the earnestness with which you labored in the fitting up and furnishing of the church; or the enthusiastic gatherings we had at the dedication, and at the conference, immediately following, the largest ever held in the State; and certainly I shall never forget the satisfaction and joy we have had ever since in our beautiful church home.

The societies in the denomination which gave most liberally to help us in our need were Unity Church and the Church of the Messiah, Chicago, the Church of the Messiah, St. Louis, the Detroit Church, the Arlington St., the South Congregational and Unity, in Boston, and All Souls' and the Church of the Messiah in New York. Mr. Brigham's friends and former parishioners in Taunton, Mass., contributed money to buy us our excellent organ. A gentleman in North Easton offered to give us a bell; but we were mindful of the example of Benjamin Franklin, who once on a time when a church asked him for a contribution of a bell for their new steeple, sent them a library instead, saying, "I prefer sense to sound." So we wrote our kind North Easton friend inquiring if he would not be willing to send us furnishings for our pulpit, instead of the bell. Accordingly it is to him that we are indebted for this desk and these chairs and tables..

Many individual givers at home and abroad I should be glad to name; but I must not. "Let not thy left hand know what thy right hand doeth," said the Great Teacher. In that spirit was much of the best giving for this church done.

The second of the special ends which we have been able to achieve, is the establishment of a permanent and efficient liberal religious library. This library was commenced in a small way in the old church, with a hundred or so books bought or contributed by personal friends. But not until we came into the new church where we had room for it and facilities for making it useful, did it become a thing of real importance. The first considerable sum of money that we obtained for the purchase of books was a gift of $500 from the Women's Auxiliary Conference, at Saratoga, in the year 1880. During the year following, as the result of an appeal made through the *Christian Register* and much private correspondence, several hundred volumes, mainly of denominational literature, were obtained as donations, including full sets of nearly all the Unitarian magazines and reviews that had been published in this country since the beginning of our history. Many authors, too, as Mr. Hale, Mr. Savage, Mr. Chadwick, Mr. Collyer, Mr. Allen, gave us full sets of their books. Several hundred dollars were contributed by persons in Ann Arbor and elsewhere to help on the good work. We were so fortunate, too, as to have a thousand dollars left us by will by our esteemed Judge Seaman, of this city. This, with two or three hundred dollars additional, which we obtained from one source and another, we placed at inter-

est as a permanent library fund, which gives us sixty or seventy dollars each year for making additions to our books.

The library now contains over 1,600 volumes, nearly all new, and selected with the greatest care, including nearly all the works of our leading Unitarian writers in this country and England, and many of the best works extant on liberal religious thought in all its more important phases. Of course it is an exceedingly valuable adjunct to our working forces here, and will grow more valuable with every year.

In this connection I ought to make mention of the relatives of Mr. Brigham in Brooklyn, N. Y., from whom we obtained a donation of $500, to enable us to fit up and furnish our reading room, and thus make the library more available to the students of the University and others. Nor can we fail to remember those other friends, East and West, who helped us to secure pictures of eminent representatives of our faith for the walls of our reading room and parlors, not only for our own pleasure, but to enable us to point young men to them saying, "Unitarianism is the religion which the men and women, whose portraits you see here, believed in."

The third of our special achievements in the past ten years has been the building of the parsonage.

You remember that the lot north of the church, where the parsonage now stands, was occupied by a poor old building which was leased to a very undesirable class of tenants. Partly to make the neighborhood of the church more attractive, and partly to strengthen the work here by giving the minister a permanent home close to the church, the project was conceived of buying this lot and erecting upon it a parsonage. When a plan had been proposed to you and to the American Unitarian Association, whereby this could be done without incurring any debt, each agreed. This was during the winter of 1882–3, that is, the first winter after the completion of the church. The next Spring work on the parsonage was commenced, and by the beginning of the succeeding year (1884) an excellent residence of thirteen rooms, constructed of brick and wood and stone, was completed. Of course the building of the parsonage does not compare in importance with the building of the church; and yet I think you must all feel that it has done much to increase the efficiency of the minister's work, and to strengthen our cause in the community.

As the fourth special achievement of our ten years together I have named the establishment of the *Unitarian.* Here, however, I come to something not so much connected with this parish as with the cause at large, and something too in which others have had an important part, especially Rev. Brooke Herford, of Boston, who has been my invaluable colaborer from the beginning. And yet, although the publication of the magazine is more than a parish enterprise, I think no one who knows into how many Ann Arbor homes and to how many students it goes, can doubt that it much strengthens and enlarges the home work.

The *Unitarian* was started, as most of you know, with two distinct purposes in view. One was to afford us as a denomination a periodical lower in price than the *Christian Register* or the *Unitarian Review*, and for that reason more available for the dissemination of our thought in many quarters.

The other was to counteract in a quiet and constructive way (until after the decisive action at Cincinnati it was hoped that such a quiet course would be sufficient) that movement in the West which under the leadership of the editors of the Chicago *Unity* and latterly of the Western Conference, has been seeking to plant Western Unitarianism upon a new and until recently an unheard of foundation—a foundation of ethics only, or ethics and free thought only,—eliminating from the platforms, constitutions, articles of incorporation and other bases of our organizations everything distinctly Christian or theistic.

For a long time it was not understood what the new movement meant. But at last it began to grow clear to many West and East; and then it was seen that if a serious division in our ranks, and the disintegration of many of

our churches was to be prevented, we must have an organ in the West to stand for a Unitarianism which means not only "freedom, fellowship and character in religion," but also, just as distinctly and unequivocally, faith in God, the hope of immortality, and worship.

It is this broader, this larger, this more robust, this real Unitarianism, that the new monthly has been endeavoring from the beginning to voice,—the Unitarianism which means Christian Theism as well as ethics and free thought, and which has the courage, wisdom and honesty to say so; the Unitarianism of Channing and Parker and Bellows and Freeman Clarke and Martineau, and every one of our great leaders of past or present; the Unitarianism which the best and most profound thinking of the world is more and more justifying; the Unitarianism which is the goal toward which the religious progress of the world is plainly tending.

And if a check is already beginning to be felt in the ethical drift; if many who at first were favorably disposed to the new "gospel" are beginning to see how mistaken in theory and without possible outcome of good it is; if Unitarianism in the West is beginning in not a few places to stand more firmly on its feet, with clearness of vision and courage to dare say to the world the great things it really means; if the drawing apart from our national missionary body, the American Unitarian Association, which has been going on in the West for some years, because that body represents a Unitarianism which is historic, and therefore theistic and Christian, is of late somewhat tending to disappear, and if the growing desire in the West now is to draw toward the national body, as occupying a position more broad, more reasonable, more generally satisfactory than that which the new type of Unitarianism in the West represents, I have the comfort of believing that in some measure at least this improving condition of things is due to the stand taken and maintained by the *Unitarian*,—to the truths, often unwelcome enough to many, which it has dared to utter during the three years of its history.

But what the *Unitarian* has done in relation to the Ethical Movement, has been only a part, really a small part of its work. My greatest interest in publishing such a periodical has from the beginning sprung mainly from the thought of its becoming an effective popular preacher of our Gospel, especially in new regions. And in this I have not been disappointed. Before the close of its second year it had reached a circulation beyond the most sanguine hopes of any one who had to do with establishing it. And although at the beginning of the present year (its third) it was doubled in size and price, and thus cut off from part of its former constituency, it began at once to draw to itself a new constituency, and as a result it is on a better basis now than ever before, and is doing a larger work. It has now reached 5,000 paying subscribers; which means, I suppose, on a very low estimate, that it has 25,000 readers. And these are scattered all over our own land, East, West, North and South, in city, village and lonely country place, and beyond our own land, in England (we have in England more than a hundred subscribers), Scotland, Ireland, the continent of Europe, Egypt, Turkey, India, Japan, Australia, New Zealand. Besides good subscription lists in nearly all our churches (more than 600 in Boston alone; more than 1,000 in the western churches), its circulation is steadily extending into new regions where Unitarianism has been hitherto unknown.

I cannot tell you how much pleasure there is in the thought of such an audience, such a world-wide mission for propagating our loved faith. The word which I am able to speak here from my pulpit to a few hundreds, I can speak through the *Unitarian* to many thousands, and some of them persons in distant lands, far removed from any Unitarian church, and with no preacher but its silent pages.

And now having spoken of the special or extraordinary things done during the ten years we have been together, let us turn for a brief glance at the regular

ordinary work of minister and church; for, after all, the extraordinary for the most part gains its value from the ordinary. At least so far as the new church, the library and the parsonage are concerned, our sole reason for being interested in them is the aid that they are able to give to the regular work of the Sunday and the week.

A minister's work in a college town like this must be distinctly two-fold. First there is the local parish to serve. Then there is another parish, whose needs must be constantly borne in mind, made up of young men and women who are sojourning here during the years of their college life. I have tried to minister as well as I could to the in many respects very different wants of the two parishes.

My morning service on Sunday has always been conducted with the interests of the home congregation particularly in view, although it has never failed to attract also a very considerable body of students. My sermons at this service have generally been distinctly religious — devotional or practical — in their character, — sermons for inspiration rather than for information or discussion. Three or four times a year the sermon has been dispensed with, generally on Easter, Flower Sunday, Harvest Sunday and Christmas Sunday, and services for the united church and Sunday-school, consisting of prayers, responses, readings, recitations, addresses, short papers, and music, have been substituted in their place. At these services have occurred our christenings of children, our simple, loving commemorations of our dead, and our unitings with the church; and many of these occasions have been among the most delightful, impressive and memorable in our history.

The Sunday-school is a part of the local work in which I have always felt a deep interest and to which I have given much attention and time, though our school has never been large, and situated as we are perhaps hardly can be. It might, however, be larger and do a better work if our families generally were as much interested in it as its importance demands. Our ten years' work together has no where fallen so much below my ideal as in connection with the Sunday-school.

Of none of our organizations have I reason to speak with more appreciation than of our Ladies' Union. During some years, when the need has been greatest, it has rendered us, as you know, very efficient financial aid,—especially during the years of the planning, building and furnishing of the church. And for the additions which we have since made to our church accommodations, of an excellent dining room and kitchen, in the basement, we are indebted to the Ladies' Union and the Unity Club wholly. And it gives me very great pleasure in this connection to recognize the fact that all this money-raising has been done in perfectly legitimate ways, — there has been no desire to resort to raffles or lotteries or public dancing parties, or anything not perfectly unobjectionable and in keeping with the high aims of a church. All have felt, with me, that no amount of money gained could compensate for any loss of character or self-respect.

But the Ladies' Union has had other and even more important aims than the financial. The social life of the church has been largely of its creation. The three or four general parish socials and suppers each year which the Union has made part of our regular life, have done much to cultivate the family feeling among us all; while the regular fortnightly afternoon meetings of the Union have been of great value in binding the ladies of the parish together in common interests, and in affording opportunity for that excellent study class and other literary work which the ladies have carried on from year to year. Best of all, the Union has done some good charitable work, relieving cases of suffering and need in the community, and raising money for good objects at a distance. And now that our church is built and paid for and furnished, and our ladies are therefore relieved from some of the more pressing of their financial burdens, I trust that the literary and social, but especially the charitable work of the Union, will be correspondingly enlarged.

Of our "U. C. W." Society (of thirty of our younger young ladies, mostly of our home families) who have rendered such modest but efficient service in our social life for the past two years, I wish to speak with appreciation and thanks. Under the new name of "King's Daughters" which they are proposing to take upon themselves, I expect them to be quite as useful in the future as they have been in the past, and in some new ways.

Last year I had a Boys' Club,—a "Look Up Legion," as we called it—of ten boys, from 12 to 15 years old, who met in my study every Friday evening, and carried on with me a line of reading and conversation, with at the end a few minutes of freedom and fun.

I cannot pass by the management of the business affairs of the church without a word. It is too common a thing for the financial and business matters of religious societies to be carried on in slipshod ways. Collections are too often tardily made and bills tardily paid; and often the minister is kept worried, and put in unpleasant straits, because his salary, which is all he has to live on, does not come on time. It has never been so here. You have never been financially strong, but you have been financially business-like in the conduct of the affairs of the church. When money has had to be raised it has been raised without unnecessary delays; collections have generally been promptly made; obligations have been met when they were due; your minister has never, with two or three unimportant exceptions, had to wait for his salary; in all the work of building the church and parsonage and establishing the library we have never allowed ourselves to run a dollar in debt. All this has been an inexpressible comfort to me, as it certainly is a most honorable record for yourselves; and I feel that it is only fitting that I should make this public acknowledgment of it.

Nor ought I to fail to give expression in this connection to our warm and grateful appreciation of the generosity of the denomination in rendering us the financial assistance in carrying on our work which we have received from year to year through the American Unitarian Association. The importance of this place for a Unitarian church, on account of the large educational interests centered here, was early seen. It was also seen that the smallness of the town, and the fact that a large part of the population consists of families who are drawn here for temporary residence while educating their children (their expenses thus being heavy while generally their means are limited), made it practically certain that a church in Ann Arbor could not be self-supporting at least for a considerable term of years. Thus an important part of the financial burden of carrying on the church has from the first been borne, as you know, by the American Unitarian Association. I think the denomination has always felt that the money spent here was wisely spent. But, of course, we in Ann Arbor ought to bear as large a share as possible. This we have felt we have done. And yet I cannot but take the occasion to urge a more united and general effort still to see if we cannot enlarge our home income, and thus at no distant day diminish, in some measure at least, the appropriation from the Association.

I suspect that if at any point I have neglected my duties since I came among you, it is in pastoral visiting. Of such visiting I have done what has aggregated a great deal; but it has sometimes been less, very possibly, than you expected, as it has been less than from year to year I have hoped and planned to make it. But when work has pressed, as often it has pressed very hard, I have thought you would forgive me, may be, if I did not always succeed in doing quite as much as I wanted to do, and tried to do here. The sick, however, and those in need of any ministration that I could render, I have never knowingly neglected; nor have I ever, unless by some oversight, failed to see you all in your homes at least once a year; while in my own home you have always been most welcome.

Of the ties of confidence and affection that have grown between us during these years, I need not speak. I have always

liked to think of the church as a family. Now that we have been together so long I am hardly able to think of it as anything else. No prayer is more often in my heart or on my lips, than that we may all be true brothers one of another, counting it a precious privilege that we may toil together, plan together, sacrifice together, pray together, strengthen each others hands and hearts, rejoice with one another in prosperity, and weep with each other in sorrow.

I have already spoken of those who have been with us, but are now gone into the higher life. May God help us to think of them ever as ours still.

I come now to that side of my work which has to do directly with the young men and women who are here in school. It is because of our large body of students, eager for truth and therefore particularly open to the appeals of our faith, that the denomination has long regarded Ann Arbor as so important. I have therefore always planned to give half my strength to the student work.

When I came here I hoped to preach only once each Sunday, as most of the ministers of our body preach but once, and indeed as few feel that they can preach more than once and give such sermons as our congregations demand. But I soon found that the student work required an evening service. Accordingly I adopted the practice of giving, besides the regular morning sermon, evening lectures from October to May — seven months of the year. Of course you cannot but be aware that I must have found this a severe tax; indeed I have been able to keep it up only by devoting my summer vacations always to making preparation for the coming winter, and by looking for assistance to my wife, who since the beginning of the third year of my ministry here has taught the students' bible class, besides filling my pulpit occasionally mornings, giving several series of evening lectures, and helping me constantly in my parish work and otherwise.

The themes discussed in the evening have been wide in their range, though they have had generally one of two objects in view: either to build up character, or to set forth, from one side or another, the liberal religious faith. Within the ten years, courses of evening lectures have been delivered upon the following subjects: The origin and growth of the Bible; the books of the Old Testament; the books of the New Testament; the development of the Hebrew religion; the life of Christ and the origin of Christianity; the history of Christianity from its establishment until now; a separate course on the German Reformation; the history of Unitarianism; religious biography; literary biography; culture; social science; philanthropies and charities; practical themes for students; great poems; theism; religious doctrines argumentatively treated; religious doctrines historically treated.

I have also preached and lectured in the evening upon many themes unconnected with any course. Moreover, we have had various memorial services — for Channing, Emerson, Longfellow, Mr. Brigham, Dr. Eliot, and others, — services of song, sermons and lectures by various outside persons, etc. Some distinguished representatives of our faith from a distance have been with us, a majority of them on Sunday, as Mrs. Livermore, Mrs. Julia Ward Howe, Rev. W. R. Alger, Rev. A. D. Mayo, Rev. M. J. Savage, Secretary Reynolds of the American Unitarian Association, Rev. Brooke Herford, Rev. Edward Everett Hale, Mrs. Ormiston Chant, of England.

Our evening attendance has varied, of course, with the subjects announced, the season of the year, and rival attractions in town; but as a rule it has been excellent, not infrequently filling the house to its utmost capacity. Indeed it has been a constant source of sorrow to our good friends in the other churches, that in spite of counter attractions in many quarters and no end of warning and good advice given with the very best of intentions, so many young men and women have persisted right on, year after year, in coming to hear our "dreadful heresies," and most of all, in accepting so many of them as truth.

I should like, if time would permit, to speak in detail of the work of the Students' Bible Class, which, part of the

time under my charge, but more under Mrs. Sunderland's, has pursued its studies eight months of each year, going several times over the Bible, as well as over Christian history, and the whole range of Christian doctrine, and with never flagging interest. It has generally been held at noon, and has ranged in attendance from thirty-five to one hundred and twenty-five. During two winters we held it on alternate Sunday evenings, when its attendance ran much higher.

For two years past we have had a special Religious Class of twenty-five young persons who have met for an hour before the evening service to prosecute some religious studies of a different character from those of the Bible Class. Steps are now being taken to transform that class into a guild, to be called the Channing Guild.

Our contact with the Japanese students of the university has been a specially interesting feature of the work here. Four, as you know, have joined our church (two of whom have recently returned to Japan); and eight or ten others have been more or less regular attendants on our services. Besides, my wife and I had the pleasure of meeting regularly a company of seven or eight on alternate Friday evenings for some months last year, at our house, for the purpose of conversation on the history and doctrines of Liberal Christianity.

It is of interest to notice that during the ten years of my labor here we have had a part in training six students for the ministry; three have gone from us directly into the ministry, one is now in Meadville, a fifth is to go to Cambridge soon, and the sixth is just beginning his university course.

Our Unity Club deserves an extended notice, representing as it does the literary and social sides of our work, especially of our student work. Making out for itself at the beginning of each season a programme of papers, studies, talks, original stories, music, art, and social entertainments, it has gone through ten seasons with a vigor and success which has been to us all a new surprise each year. Indeed, so great has been its success that several of the other churches in town have followed our example and organized associations similar. Meeting regularly one evening a week from October to May, carrying out our programmes with hardly a failure from beginning to end of the season, expecting always faithful work from our own members, and calling freely upon the best talent of the town and the University, it is no wonder that the minister of one of the other churches of the town, coming in to read a paper for us at one of our meetings, said with surprise at the close, "What, is this the kind of thing you have here every Monday night? Why, you have almost a college of your own." I should much like to refresh your minds with a glance at the programmes of the Club for the ten years. But there is not time. One thing however, I must mention, and that is some of the ways in which the club has lent a helping hand to the church financially. Besides always paying its own expenses of fire and light, it has given us a lift on the church building fund, helped in the purchase of books for the library, borne nearly half the expense of finishing off the new dining room and kitchen, paid the expense of enlarging our choir gallery, bought us a new piano, added several pictures to our parlor walls, done something to aid a needy student in our own University and another in Meadville, and now has begun paying the annual rental of a "Unity Club pew" in the church, which is to be free to students. I do not wonder that the students who go away from us so almost invariably remember with loving interest our Unity Club, or that we ourselves all look on it with so much attachment and pride.

From the beginning I have tried to do as much as possible in the way of coming into personal contact with students who have become interested in our thought, or who being away from home have needed a friend. Mrs. Sunderland has tried to do the same. We have always been in the habit of inviting many such to our home to tea, to dinner on holiday times like Thanksgiving, or

to spend an hour in the evening with such of the young people of the parish as they might like to get acquainted with. The number of students here is so great that of course it has not been possible to reach all in this way whom we would have liked to reach; but it has been a pleasure to us to do what we could.

One important side of the work here has not been mentioned. It is that of the distribution of printed sermons and tracts. Since coming to Ann Arbor I have printed sermons on the following topics: Insincerity, Talmage and his Theology, Inquiry in Religion, Conversion, Thomas Paine, Robert Ingersoll, The Higher Conception of God, False and True Liberalism, and Miracles; also pamphlets on Dr. Winchell's "Preadamites," Missionary Work in Unitarian Churches, Prayer, Selections from Standard Creeds, and What do Unitarians Believe? Of the last named I have printed and put in circulation 35,000 copies; of the rest, from one to four thousand each. For some years I have circulated a package of twenty-five of Rev. M. J. Savage's sermons each week. But my most extensive distribution of printed matter, after my own tracts and sermons, has been of the tracts of the American Unitarian Association. Of these I have distributed from twenty-five to fifty thousand pages a year.

During the four years before we had a library and reading-room I kept regularly a shelf of books representing our thought, on sale at one of our bookstores, and also a part of the time at our church door for an hour before the evening service. Thus a very considerable quantity of our literature was sold, one year the number of volumes rising to nearly a hundred.

In this connection it ought to be said that for six years past we have maintained a special Missionary Loan Library of thirty select books, which we send by mail to applicants from a distance, charging nothing except for postage. Our applicants are mainly persons who have learned of the library through being here as students. Some of its books have travelled far and wide.

This is as much as time permits me to say of the part of the work here that relates to the students, though much remains unsaid. My sense of its importance grows with each added year. Especially did its importance impress itself upon me during those two years when I was away in the general missionary work, traveling and speaking all over the west. Hardly a place did I go where I was not greeted by young men or women who had attended upon my ministry here. Few churches did I find, and fewer still new movements just starting, in which one or more Ann Arbor students were not active workers. Thus it is that the seed sown here is borne to all parts of the land—yes, to all parts of the earth.

I ought perhaps to mention a few stray bits of work I have been able to do since I came to Ann Arbor, which do not naturally connect themselves with any of the kinds that have been named. For six months I preached every Sunday afternoon at our neighboring town of Ypsilanti, eight miles east, the seat of our State Normal School. The initial work at two different places where Unitarian churches have since been established in this State, was done in part by me. Through most of last year I had a student for the ministry pursuing his studies under my direction. Twice I have given courses of lectures on Social Science at the Meadville Theological School.

One of the most constantly laborious parts of my work, especially during the later years in Ann Arbor, has been my correspondence. My relations to the hundreds of students who have gone out from here; the fact that hundreds of young men in all parts of the land, every year are looking this way and writing to get information regarding the advantages of the University; my connection during the larger part of the ten years past with the Michigan Conference as its Secretary; the two years spent in the general missionary work of the west, and the wide acquaintance thus formed; connection with the Western Fellowship Committee, the Council of the National Conference, and the Board of the

A. U. A., to say nothing about editorial work, earlier on *Unity*, and later on the *Unitarian*, have all combined to make and keep my correspondence very large. Nor has it been of a nature that allowed it to be slighted. Every day of these ten years the pile of letters has had to be answered.

Another thing has added to my duties. The Unitarian ministers in the State being so few, of course I am often summoned away, and sometimes to considerable distances, to officiate at weddings and especially funerals. On these services I have been called to Jackson, Kalamazoo, Hastings, Lansing, Detroit and Chicago, besides of course, to nearly every town, village and neighborhood within many miles of Ann Arbor. These calls consume much time; and yet I do not feel that they should be neglected, especially the funerals, partly because in a time of sorrow one wants to do a kindness if he can, and partly because the opportunity is so good to let numbers of persons, who, under no other circumstances ever hear our word, know how especially full of comfort and help our gospel is in the most trying experiences of life.

I mention these things simply to show that if I have accomplished far less than I have desired, and far less than I have planned, which is certainly true, at least I have not had much idle time on my hands.

But you have been kept already far too long. With a few words I will relieve your patience. These ten years that God has permitted me to be your minister have been very happy years. I know of no pulpit that I would rather have occupied. The work has been severe; indeed, I am convinced that there is no other pulpit in our body upon which the intellectual demand is greater; but with the two years' leave of absence you gave me, I have been able to carry it thus far with health unimpaired, and with joy.

Besides being very happy in the work of the home parish, I have found constant and unfailing inspiration in the contact with so many young men and women earnest in their desire to find out truth. Of course there has been the constant sorrow and loss of having to part with these so soon after they have become interested with us, and have begun to be helpers in our activities. But there has been at least a partial compensation, in the thought that so many of them have gone away with a deepened faith in religion, as well as enlarged views of it, and to bear to others, in hundreds of places, the new light and joy they have received.

I need hardly remind you in what spirit, with what aims, and on the basis of what faiths, I have tried to do my work in Ann Arbor, these years.

While I have believed absolutely in freedom, I think you will bear witness that it has not been the freedom of license, anarchy, disintegration; but that real freedom which finds its realization in obedience to truth, duty, law, love.

My faith in truth has been unqualified. For the evils growing out of inquiry I have ever counselled not cessation from inquiry but profounder inquiry. I have had no fear that God would ever be found antagonizing himself; and hence I have felt sure that in the end all science and all knowledge would be seen to strengthen the foundations of virtue and religion.

If I have believed in and taught a growing revelation, I have never forgotten or valued lightly the priceless heritages that come to us from the past.

If my radicalism has been uncompromising, I have labored to make it that radicalism which is really the only ultimate conservatism, because it seeks to lay the foundations of religion ever deeper and firmer in truth, in nature, in the soul, in God.

And all this is only another way of saying that in all my work among you I have believed profoundly in Christianity, and preached it with all the earnestness and power that God has given me;—not the Christianity of the middle ages or of the creeds, however, but the self-evidencing and eternal Christianity of the Beatitudes, of the Golden Rule, and of the great Teacher's supreme precepts, "love to God and love to man."

On this rock I have believed, and to-day believe more firmly than ever, the universal church is to be built,— built so securely that the gates of hell shall not prevail against it.

As I look over the ten years I see that I have had steadily in view the individual, the church, and the denomination.

My ideal for the denomination has been that of leadership in the large and noble religious reconstruction which the world waits for,— the organization of the best religious thought and the loftiest religious ideals of our age into institutions.

My ideal for the church has been that of at once a home, a school, a sanctuary and a labor field; in other words, that of an organization for the promotion of brotherly love, ethical culture, Christian worship and human helpfulness.

My ideal for the individual has been perfect consecration to the highest ends of life.

I think these have been your ideals too.

And now as we turn from the past and look forward, what shall our ideals for the future be?

Shall they not be the same, only still more earnestly cherished? Grateful for the blessings we have received, encouraged by our successes, humbled and made wiser by our mistakes, shall we not dedicate ourselves anew, and with a willingness and a joy greater than we have ever known, to the truth that has inspired us, to the God whose we are, to the work larger and more full of interest and promise than ever, that still remains for us to do?

Who, looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he never-more
Can henceforth part.

## THE FURTHER SHORE.

For a Re-Union. Tune: "Auld Lang Syne."

We miss some faces from our midst,
Some tones we do not hear,
Of friends whose voices sung with ours
Old songs of hope and cheer;
Along the old familiar paths
They walk with us no more;—
They went with joy to join the host
Upon the further shore.

We miss to-night the happy light
That met us in their eyes;
We miss their hand-shake strong and warm,
Their counsels bright and wise;
We list in hopeful silence all;—
Perchance we'll hear once more
Their friendly voices, sweet and clear,
Call from the further shore.

Some fell amid the battle fierce
With faces to the foe;
Some wrought large work for many years
Ere they were called to go;
Some never reached the noble hopes
That filled their hearts of yore;—
But fearless all they crossed the stream
Unto the further shore.

Here or beyond, it matters not,
God's will is to be done;
Who does His will, here or beyond,
By him the crown is won;
Here once they wrought, but now beyond,
Where we shall meet once more,
When we with joy shall join our friends
Upon the further shore.

O. Clute.

July, 1888.

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## THE INFLUENCE OF WORDS.

The little dwarfed flower that springs into life in the crevice of some rock, shut in from sun and rain, grows struggling toward the light, and as it withers gives forth a perfect seed, which the winds bear to more favorable soil. So it is that the influence of a word may not be felt by the nature on which it falls, but its spell may be borne to a more yielding heart and there blossom in gladness.

Impure words are like a fungus growing in darkness; or like a fire burning to blacken and destroy.

Pure words in unclean surroundings are like the beautiful lilies that grow up straight and tall beside a stagnant pond, with their beauty reflected in its sluggish depths.

Words of kindness and help to the weak and degraded are like the pure

winds of heaven, blowing over waste places, to cleanse and make glad.

Words of love and sympathy are like the little pools by the wayside that hold a reflection of the very heavens above.

EDNA A. FOSTER.

Bay View, Mass.

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## DR. MARTINEAU'S "STUDY OF RELIGION."

### II.

### WHAT THE INTELLECT CAN TELL US OF GOD; OR GOD AS CAUSE.

Do we find in nature traces of a great First Cause, adequate for the needs of religion? This is the question now before us.

The idea of cause has possessed and engaged the human mind in every reflective age since the dawn of philosophic literature. In this literature the causal idea has appeared under at least three distinct forms, namely: Thing as Cause; Phenomenon as Cause, and Force as Cause. The claims of each must be considered.

If by *Thing* we denote whatever has definite position in space, the word belongs to whatever holds geometrical relations; and as these subsist wherever there are points, lines, and surfaces, with their angles and enclosures, things might be present in a world where no motion was. In a scene thus dead, however partitioned by marking objects, no one can pretend to find a *source of change*, i. e. a *real cause*. The tendency to invest external things as such, with causality, is traced back to the metaphysics of an earlier age, but was intensified by the influence of Spinoza, who treated logical necessity as identical with cause. But except as the seat of *change*, or partner in a *change*, no "thing" can ever play the part of *cause*.

Is it then a sufficient correction, to disregard things, as such, and seek cause in *another Phenomenon*, so that the relation shall be between two homogeneous members of the same series, differing simply as constant prior from constant posterior? This is the doctrine of Hume, Brown, the Mills, and the empirical psychologists, generally, of England; of Kant in Germany; of Comte in France. They all reduce causality to a rule of time-succession traceable in the order of phenomena. Mr. Martineau, after reviewing the mode of reasoning by which Kant and others arrive at this time-succession idea of causality, by both reasoning and illustrations invalidates the theory, and proves that something else is necessary than order among phenomena before the mind sets up the belief of cause and effect.

That something else is *Force* or *Power*. This form of the idea of causality is discussed at length, with the objections which have been urged against it. The conclusion reached is, that *Power* is postulated by the understanding as the operative condition of any and all change. So that the dynamic idea clings to causality throughout.

And this is *all* of the *necessary* content of the causal idea so long as cause and effect are contemplated by us as *spectators*. But from a position of mere receptivity, or of contemplative intelligence, man could never attain the idea of causality. Not till he throws himself into the field as an *actor* or *doer* can he find the problem and try to solve it. The attempt to study causality from this experimental side leads to an analysis of an act of perception.

The arm is flung out towards the measure of its length; it is arrested by a book upon the table; if the initiative impulse is lively, it will not be balked, but redoubling itself will push the obstacle away and so complete itself. The contrast between the first pure spontaneity and the counteraction it receives, and again between the two intensities of energy on the change half-way, reveals itself at once in the moment of collision; for it is the impediment that serves as tell-tale of the free energy it stops. When the check is defied and thrown off, the movement assumes a new character and is thenceforth delivered over to the will. The fundamental discovery opened upon us in this experience is the dualism of the *self* and the *other than self*, both of which start into the field and divide between them the contents of the percipient lesson. The

arrested spontaneity, the attention turned upon the new feeling, the determined effort to persist in the movement, these we recognize as ours; while that which gives the feeling, and that which receives the energy are something other than ourselves. We are thus born into self-consciousness in the moment of disputed spontaneity, and instantly assert ourselves by taking into our own hands the power which before was only passing through our nature. And as it is a shock of interrupted feeling that gives us notice to do this, the feeling must have the same owner as the power; and both are necessarily referred to one point and taken home to the Ego henceforth known as the subject both of the sensory store and of the forms of activity. These two heads exhaust all the possible contents of the Ego; all else than these contents is embraced in the non-Ego.

This one comprehensive antithesis gives account of several other truths besides that of the distinction between the self and the not self, viz: of Causality, internal and external; of Space,—*here* for the self, *there* for the not self; of Time (after more than one perception); and of self-identical existence or Substance in antithesis with changing Phenomena,—and all these, not as sequent inferences from the percipient act, enriching it by new discoveries, but as *contained in its own meaning*, yet admitting of separate expression. Of these, the most obvious is the relation of *cause and effect*, the cradle of which we here reach.

It is evident that if the foregoing exposition be correct, the Ego and non-Ego are known to us *ab initio* as reciprocally limiting powers put forth by antagonistic agents, and causing changes in some recipient object. If I know myself at all, it is in *trying* with all my might to do something needed but difficult, as for example to heave away a retarding resistance. While thus withstood and yet determined to persist rather than desist, I am conscious of exercising a causal Will to institute or sustain efficient movement. Here, as Dr. Martineau thinks (and he quotes other philosophic writers of note as sustaining the opinion) our first notions of causality are formed. "We ourselves," says Zeller, "are the one only cause, of whose mode of action we have immediate knowledge through inner intuition. For his notion of causality, man is at the outset guided by no other clue than the analogy of his own willing and doing."

If we are thus absolutely dependent, continues Dr. Martineau, on this single inner intuition, for knowledge of what causality is, it must fill and constitute our whole idea of it and of the way in which effects arise; nor can anything ever be added to it, as there are no other sources which can tell us anything about it. It determines the meaning of the word cause, and determines it forever. That meaning is power in the form of Will. When by an *a priori* axiom of the understanding we apply this causal relation to the external world, in the act of perception, we must carry this meaning too. Through such act of perception as has been analyzed we are introduced to the world, not as to a dead thing, or a material aggregate of things, but to another self, just as causal as we, instinct with hidden Will, and so far presenting the outer and inner spheres in true equipoise.

In the dualism, then, which perception opens to us, we are placed under an irrepealable thought-necessity of the following kind: Here at home in the Ego, we have first hand acquaintance with Causality; and we find it to be Will. In the reaction of objects upon us we know their resistance to be simply the inverse or opposite of our own causality, and so we recognize in them the same attribute (causal Will) by which we ourselves have moved forth upon them. Not till we put forth and direct our own causality, whether simply percipient or motory, have we revelation of the causality of the world; and our immediate feeling of operative Will in the exercise of our own causality, we, by a necessary law of thought, reflect and must ever reflect upon the outer world. Since Will is necessarily identical with the inmost essence of the sole causality

known to thought, we cannot do otherwise than read Will into the causality manifested by the non-Ego, as what would be stirring in us, if we could change places with it. Cause, then, means that which can settle an alternative, viz., a disposing Will, by Will being meant *choice between two alternative directions of activity.*

This ultimate identity of meaning in the words Cause and Will, and the dependence of the former upon the immediate consciousness of the latter, are indirectly attested by the frequent recurrence of even the most practiced scientific intellects to the springs of human action as the true key to the dynamics of outward nature; and yet in one respect the language of science seems at first sight to contradict the idea of *one* causal Will in nature. The text-books of science speak of a *plurality* of forces, while our psychological analysis has given *one* Will in the outer world as the antagonist of the Will in the conscious Ego. Yet even this seeming contradiction promises to disappear under the law of "The Conservation of Forces."

The question still presses, however, how can we work out with a single cause, an adequate explanation of nature's diversified effects? Homogeneous power will account for nothing in particular, because accounting for all things alike. If we refer everything to Divine Will, and define Will as "choice between two alternatives" we have not explained why one is taken and the other left. In this respect the phenomenal theory of causation would seem to have the advantage, save for the more serious defect, that, in the phenomenal theory, there is involved *no idea of causality at all.* The difficulty we are trying to meet is how to account for the initial step, in the causal process, out of the indeterminate into the determinate. But this the mechanical theory of causality finds as great a difficulty as does the dynamic. Beginning with "thing" or "phenomenon" as cause, there must be a cause of that cause, and you start upon a process to which there can be no end except by arbitrarily cutting off further retreat by setting up a definite somewhat to start from. In assuming intelligent Will as the given starting point, we have at least provided something which we know, and which *seems* to have precisely what we want, the power of determining the contingent, of selecting among possibles that which shall become actual. As a personal decision is felt to explain an act and leave no more to be said, so is an eternal living Will the simplest conception we can form of the Universal Cause, itself uncaused.

Another practical question may arise just here, namely: How are we to reconcile scientific generalizations with this dynamic theory of causation? Light will be thrown upon this question by tracing the natural history of the causal idea. We find primitive man, in conformity with the primitive intuition, ascribing every conspicuous change on the earth or in the heavens, or in the lot of those around him, to a distinct and definite act of a will-directed power. All nature was at first alive with immediate volitional power, which was classed as propitious or adverse according as it brought good or ill to man. But this state of things could not continue. It was seen that the same act or object might produce mixed or even opposite effects on human beings; some other classification must be sought, and in the seeking came the grouping of phenomena, replacing multifarious and fluctuating volitions by a few great lines of purpose, designated later as laws. Every law represents one thought, and is the explicit unfolding of one comprehensive and standing volition; it constitutes therefore a single genus of power, which will not swerve till all its contents be delivered. In relation to its origin, it is still an act of Will settling what was indeterminate before; in relation to its effects it is a dynamic constant, an invariable necessity, and, when we look away from its source, it is *a force of nature* which can be depended upon to lend itself to our computation. Thus what in one aspect is a *Divine Idea* in another is a *natural force;* and it is simply by forgetting the upper re-

lation and shutting our attention up within the lower, that we pass from the free religious conception to the ministrative and scientific.

But, the Force having taken the form of a general law, what is it that determines the phenomenon to happen so and so and not otherwise, under this law? The results of the law are now calm, now stern, now life, now death; why? Plato found answer by resorting to a dualism which involved the eternity of matter. Without such resort, answer may be found on purely volitional ground in the mingling encounter of many dynamic acts which together would constitute a vast assemblage of powers, each of which would yield its own series of effects, and the actual phenomena as we see them in the universe to-day would be the resultant of these crossing or intersecting powers. We thus gain the idea of the *conditions* of an event as supplementary to its cause. The visible processes of the natural world thus bear the same relation to its originating mind that our linked and co-ordinated organic movements, in accomplishing a purpose determined upon by us, bear to our volitional causality.

Thus by the education of nature itself, the human mind is led over the whole interval between its earliest habit of seeing distinct and separate deities in each object and activity of nature, and its latest version of scientific generalization and causation, without being called on to part from the essence of its original faith. From Will at the fountain head not a single thing is wrested at any stage of the process; only the inner acts of that Will are thrown into a new order, are reduced to a few comprehensive heads, and organized into a system, of which the sciences are the reflection in little. The emergence from superstition which marks this process consists, not in the *expulsion* of *purpose* from any scene which it occupied before, but in the substitution of *larger* purpose for less, of *plan* for *impulse*. And as the primitive power has not been lost on the way, neither has any other been found; so that we are still in presence of the originating Mind, whose organizing thoughts are prototypes of the rules of nature.

In counting off each mode of force as if it were a single creative volition, we have assimilated our conception of the Supreme Mind to that of a perfect scientific intellect; that is to say, we find ourselves in the presence of a Being who thinks out the universe, the general laws of which form the methods and calculus of his mind. But is this all? Such a world would comply with *one* of the marks of Will, it would constitute a determinate system selected from indeterminate possibilities; but two other marks would be wanting, namely, its independent lines of action would converge upon no *end* beyond themselves, for the sake of which we must conceive them to be; and, there could be no *subordination of minor to major* ends, forming the scheme into *a hierarchy of good*. These additional marks, however, are not wanting in the universe. In the mechanical and chemical departments of nature the relation between means and ends is still inchoate and obscure; as soon, however, as we enter the field of *organic* existence, and especially when we reach *sentient* beings, such real individualities are distinctly set up that it is impossible not to allow each to carry its own end in itself, for the sake of which (as well as to serve the whole) it has been brought upon the scene. Conscious intelligences, then, are the consummation of the forces and activities of terrestrial nature, the *end* to which all *lead up*. Thus all nature stands before us replete with marks of causal volition. The *laws* of nature are volitional *methods; sentient beings* are volitional *ends*, reached through many gradations of subordinate ends.

To discover how far nature in its entire extent carries marks of volitional, that is purposeful, causality, is the object of Teleology, or the so-called Argument from Design. To this inquiry Dr. Martineau gives something over a hundred pages, discussing the place of teleology, teleological theism, the alleged blemishes in nature which would seem to disprove the argument from design, and the objection to teleology on the

ground of its being anthropomorphic.

Having attempted thus far to set forth, and to surround with adequate protection, the first psychological source of Theism, namely, the recognition of a living Will as cause of the phenomena of the world, our author now asks us to accept this position as determined, and to pass into its interior and examine what its contents are. What does it enable us to say respecting the Being whom it reports to us as an ascertained object of thought?

1. To identify original Causality with God is to ascribe to him *all power*, for the terms are interchangeable. And by this we must mean that he is mighty for absolutely all things. This results from the principle with which we start. All causality being volitional and selective, the line of realized action (i. e., the universe as it now exists) is only one out of a plurality of possibilities, and the cosmos which has come into being is but a sample of an unknown number that might have been.

2. *Unity* as well as universal power must be reckoned among the attributes of this causal Divine Will, since, among other reasons, the very idea of a world or universe, as a whole, is rigorously impossible, except on the assumption of a substantive unity incompatible with diverse origins and independent directions.

3. We must declare God to be *intelligent;* for the pre-conception of ends and the realization of them by the apparatus of appropriate means are the characteristics of rational existence.

4. We must also include *infinity* among His attributes, not, however, as a direct but as an indirect inference. The cosmos we cannot affirm to be infinite, hence we cannot infer from it as an effect the infinitude of God as Cause. From this we can only speak of the Divine perfections as indefinitely great. But we have predicated space as the self-existent *condition* of the primary Causality, and space we can affirm to be infinite; and as it is impossible to maintain a disparity of scope between the cause and the condition of all things, they share the same dimensions; so that, though we cannot directly infer the infinitude of God from a limited creation, indirectly we may exclude every other position by resort to its unlimited scene of existence.

5. By a similar method we may justify the *eternity* of God as Cause. If there was ever a time in which as yet this cause was not, it has *come into being* and is therefore only a phenomenon or effect, which is a simple contradiction. Its existence, as other than phenomenon, is its essential feature as a causal explanation of phenomena; it cannot therefore have had a beginning, but must always have been; nor can it have an end, for this also would reduce it to a phenomena.

To sum up, then, the results reached through the principle of Causality: There is one universal Cause, the infinite and eternal seat of all Power, an omniscient Mind, ordering all things for ends selected with perfect wisdom.

ELIZA R. SUNDERLAND.

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## EMMA LAZARUS AND HER PEOPLE.

CONDENSED FROM THE OCTOBER CENTURY.

Already, in 1879, the storm was gathering. In a distant province of Russia at first, then on the banks of the Volga, and finally in Moscow itself, the old cry was raised, the hideous mediæval charge revived, and the standard of persecution unfurled against the Jews. Province after province took it up. In Bulgaria, Servia, and, above all, Roumania, where, we were told, the sword of the Czar had been drawn to protect the oppressed, Christian atrocities took the place of Moslem atrocities, and history turned a page backward into the dark annals of violence and crime. And not alone in despotic Russia, but in Germany, the seat of modern philosophic thought and culture, the rage of anti-Semitism broke out and spread with fatal ease and potency. In Berlin itself tumults and riots were threatened. We in America could scarcely comprehend the situation or credit the reports, and for a while we shut our eyes and ears to the facts; but we were soon rudely awakened from our insensibility, and forced to face the truth.

It was in England that the voice was first raised in behalf of justice and humanity. In January, 1881, there appeared in the London *Times* a series of articles, carefully compiled on the testimony of eye-witnesses, and confirmed by official documents, records, etc., giving an account of events that had been taking place in southern and western Russia during a period of nine months, between April and December of 1880. We do not need to recall the sickening details. The headings will suffice: outrage, murder, arson, and pillage, and the result—100,000 Jewish families made homeless and destitute, and nearly $100,000,000 worth of property destroyed. Nor need we recall the generous outburst of sympathy and indignation from America. "It is not that it is the oppression of Jews by Russia," said Mr. Evarts in the meeting at Chickering Hall, Wednesday evening, February 4; "it is that it is the oppression of men and women, by men and women, and we are men and women." So spoke civilized Christendom and for Judaism—who can describe that thrill of brotherhood, quickened anew, the immortal pledge of the race, made one again through sorrow? For Emma Lazarus it was a trumpet call that awoke slumbering and unguessed echoes. All this time she had been seeking heroic ideals in alien stock, soulless and far removed; in pagan mythology and mystic, mediæval Christianity, ignoring her very birthright—the majestic vista of the past, down which, "high above flood and fire," had been conveyed the precious scroll of the Moral Law. Hitherto Judaism had been a dead letter to her. Of Portuguese descent, her family had always been members of the oldest and most orthodox congregation of New York, where strict adherence to custom and ceremonial was the watchword of faith; but it was only during her childhood and earliest years that she attended the synagogue and conformed to the prescribed rites and usages which she had now long since abandoned as obsolete and having no bearing on modern life. Nor had she any great enthusiasm for her own people. As late as April, 1882, she published in the *Century* magazine an article written probably some months before, entitled, "Was the Earl of Beaconsfield a Representative Jew?" in which she was disposed to accept as the type of the modern Jew the brilliant, successful, but not overscrupulous *chevalier d'industrie.* In view of subsequent, or rather of contemporaneous, events, the closing paragraph of the article in question is worthy of being cited:

> Thus far their religion [the Jewish], whose mere preservation under such adverse conditions seems little short of a miracle, has been deprived of the natural means of development and progress, and has remained a stationary force. The next hundred years will, in our opinion, be the test of their vitality as a people; the phase of toleration upon which they are only now entering will prove whether or not they are capable of growth.

By a curious, almost fateful juxtaposition, in the same number of the magazine appeared Madame Ragozin's defense of Russian barbarity, and in the following (May) number Emma Lazarus's impassioned appeal and reply, "Russian Christianity *versus* Modern Judaism." From this time dated the crusade that she undertook in behalf of her race, and the consequent expansion of all her faculties, the growth of spiritual power which always ensues when a great cause is espoused and a strong conviction enters the soul. Her verse rang out as it had never rung before—a clarion note, calling a people to heroic action and unity; to the consciousness and fulfillment of a grand destiny. When has Judaism been so stirred as by "The Crowing of the Red Cock" and "The Banner of the Jew"?

The dead forms burst their bonds and lived again. She sings "Rosh Hashanah" (the Jewish New Year) and "Hanuckah" (the Feast of Lights), and "The New Ezekiel."

Her whole being renewed and refreshed itself at its very source. She threw herself into the study of her race, its language, literature, and history.

Those were busy, fruitful years for Emma Lazarus, who worked not with the pen alone, but in the field of practical and beneficent activity. For there

was an immense task to accomplish. The tide of immigration had set in, and ship after ship came laden with hunted human beings flying from their fellow-men, while all the time, like a tocsin, rang the terrible story of cruelty and persecution — horrors that the pen refuses to dwell upon. By hundreds and thousands they flocked upon our shores — helpless, innocent victims of injustice and oppression, panic-stricken in the midst of strange and utterly new surroundings.

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## THE AUTHOR OF "ROBERT ELSMERE."

Probably the most popularly effective plea ever made before the English speaking world for a rational Christianity as distinguished from the Christianity of irrational dogma which has so long been in power, is that which has come to us from Mrs. Humphry Ward, in her novel "Robert Elsmere," which we are told has now reached a sale in England and America of over a hundred thousand copies. The great popularity of the book as well as the excellent work it is doing for the liberal Christian cause gives interest to the following facts concerning its author which we reprint from the *Critic:*

With "Robert Elsmere," or, perhaps, to be more exact, with Mr. Gladstone's review of it in the *Nineteenth Century*, Mrs. Ward sprang into notoriety. To those who had no knowledge of her personally, her book made it clear that she was one who not only knew her Oxford well, but was intimate with Oxford life and Oxford people and Oxford traditions. It was, therefore, no surprise to learn that before she became Mrs. Ward, she was a Miss Arnold, and that she is the granddaughter of Dr. Arnold, of Rugby, the niece of Matthew Arnold, and the daughter of Thomas Arnold, the editor of many old books, the writer of "The Encyclopædia Britannica" article on English Literature, and the author of a well-known "Manual of English Literature."

In 1872 Miss Arnold married Mr. Thomas Humphry Ward, an Oxford man, and at that time a tutor of Brasenose College. Since then Mr. Ward has given up his tutorship, and is now the art critic of the *Times*. His anthology of English verse, popularly known as "Ward's English Poets," is perhaps the best in existence. Mr. and Mrs. Ward live in one of the large, old-fashioned houses in Russell square, near the British Museum. The Wards count among their neighbors Miss Christina Rossetti and Mr. William Michael Rossetti. Whoever does not know his Bloomsbury has but to turn to "Robert Elsmere," where he will find the description of Bedford square, the London home of the Elsmeres, and but a two minutes' walk from Mrs. Ward's own house. Rumor now has it that Mr. and Mrs. Ward have found for themselves a summer home in Surrey, surely one of the prettiest counties in all England. The place they have bought is near Haslemere, where Tennyson lives several months of the year, and where Mrs. Gilchrist, the friend of Dante Rossetti and Walt Whitman, wrote many of the letters which have lately been given to the world.

Mrs. Ward has published two or three other books, less famous than "Robert Elsmere;" but none appeared until after she had been married for several years. The first was "Milly and Olly," a story for children, illustrated by Mrs. Alma Tadema. How strong is her love for certain parts of England is already shown in this very simple little tale. Her child hero and heroine come from Oxfordshire, and their summer journey, of which the story is the record, is to the Lake country, where Robert Elsmere first met Catherine. A good deal of Mrs. Ward's personality can be learned from her books. "Milly and Olly" was published in 1881. In 1884 it was followed by her first novel, "Miss Bretherton," which made some talk at the time because the heroine, an actress, in certain ways suggested Miss Mary Anderson. There was just enough similarity to give people a chance to gossip. Many passages in "Miss Bretherton" clearly reveal Mrs. Ward's great reverence for, and sympathy with, French genius and French ideals. It was this, probably, that led her to the translation of Amiel's "Journal Intime," published in 1885. Besides her mastery of the French language, shown by this work, it is said that Mrs. Ward knows more about early Spanish literature than almost any woman living.

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## AN ETHICAL CULTURIST ON "ROBERT ELSMERE."

It is now some years since I first attended what by courtesy, I suppose, must still be called "a service" at South-place Chapel. Mr. Moncure D. Conway was then "the minister." The South-place Ethical Society —for that is the latest development of the "earlier" congregation and the later "institute"— now rejoices in having a regular leader or minister. This gentleman, like Mr. Conway, hails from "the States," but, unlike him, his speech does not betray him. No one looking at, or listening to, Dr. Stanton Coit would for a moment imagine that he has for some time been a leading man among the Ethical Culturists of New York. He is a young, slight, fair man, with a face somewhat of the Saxon type.

Last Sunday morning, attracted to some extent by the fact that Dr. Coit was going to discourse on "Robert Elsmere," I wended my way to Fox's old chapel, and found myself one of a large audience, some of whom remained standing throughout the "service." This opened with the singing of an anthem by the choir, and then the first reading was given from Mrs. Ward's now famous novel. The passage selected was that where Robert first tells his wife of his doubts, and it was read with considerable effect and clear enunciation. Then followed a contralto solo from Spohr's "Calvary," after which a further reading from the novel, or rather a condensation of the scene where Robert initiates "the brotherhood," was given. An anthem was then announced, which proved to be a bass solo, the words being those of Lowell, beginning "God is not dumb." The old "meditation," which used to take the place of prayer in Mr. Conway's time, has now been abandoned, at any rate it found no place in the service last Sunday, and after the anthem had been sung, and a few "notices" had been given, Dr. Coit proceeded with his discourse. Before I deal with this, let me say a word as to the singing. Both the solos were well rendered, but it seemed to me somewhat incongruous to hear words ascribing power to God, and involving a belief in Theism, and then to hear from the preacher a discourse which, if it was anything, was a denial of the existence of God. This is one of those things which may be part and parcel of Ethical Culture, but which strikes the uninitiated as lacking in consistency, to say the least. Perhaps those who have the management of these services recognize this, and do not venture to ask the assembly to join, but only to listen. Certainly the "hymn," which was subsequently sung by the congregation, did no such violation to the sense of consistency.

Dr. Coit's criticism of the novel, which owes much of its popularity to Mr. Gladstone's attack on it, was adverse and severe. So far from being likely to further the cause of free thought or to weaken the bulwarks of Orthodoxy, as some nervous Christians seemed to think, he regarded it as likely to strengthen the position of Orthodoxy. The two prominent types of free thought were of the most despicable character—Edward Langham, the weak and contemptible pessimist, and the Squire, selfish, immoral, and the inheritor of mental weakness. In addition there were Wardlaw, a vulgar Comtist, and the members of a Radical Club, who anticipated the pleasure of reading a comic life of Christ, or found it in studying pictures of a gross and obscene character illustrating incidents in the Bible narrative. These were the types of free thought which the book set up, and against these he protested as unfair representations. Then, again, it was an absurdity to make Robert give up his belief in miracles because they did not satisfy his intellect, the inference being that if they had he would have believed them. It is not because they do not satisfy the intellect that miracles should be discarded: they must be brought to the test of worth. A thing may be scientifically true, and yet have relatively little or no worth. Of course, Robert's theism and devotion to the memory of Jesus came in for scathing criticism. His idea that we must reconceive Christ was a delusion, which was wholly unsuited to solve the problem of why the working classes are alienated from religion. They do not care about reconceiving Christ in the light of present day, and are little troubled with the question of miracles. The book itself showed this. Those who gathered round Robert in his brotherhood avowed their devotion to him, in consequence of his own personal goodness. Besides, such a brotherhood was impossible. He (Dr. Coit) had asked some man who had lectured for the last fourteen years among the workingmen at their clubs, and he had never heard of such an institution, and this, too, had been confirmed by a Church of England clergyman, who had also been asked if he knew of one such. No! workingmen were not to be made better by seeing the names Socrates or Jesus on the walls of a room. Of neither had they, in many cases, ever heard. Nor was it by a belief in a personal God that reform was to come, but rather by exalting humanity, and teaching men and women they were entitled to something higher than the gross life they were living. And so on, and so on.

As will have been seen, the Theism of "Robert Elsmere" is a rock of offense to Dr. Coit; but as I listened to him I could not help thinking that he wholly failed to discern, that it was in Theism Robert Elsmere found his inspiration to do the work which roused the devotion of the little company at R——. And while he was wrathful with Mrs. Ward for depicting Langham and the Squire as types of Freethought, he made no mention of Grey, and the Unitarian minister, who had so much influence on Robert's later life. But then Freethought, in Dr. Coit's opinion, is probably not Freethought if it involve a belief in God. Without suggesting that Freethought necessarily produces such characters as Langham and the Squire, Dr. Coit must have been singularly fortunate if he has never come across such products of a revulsion from the older Orthodoxy. Dr. Coit's discourse was delivered with much animation, though it was read from MS., and judging from expressions I heard drop as I went out it seemed to satisfy many of his hearers. I cannot honestly say that it did me.—"*Rambler*" *in the Inquirer* (*London*).

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Truth is like the sun; whatever darkens it is but a passing cloud.

## ONE UPWARD LOOK EACH DAY.

### Sunday.

*A Thanksgiving.*

For the wealth of pathless forests
Whereon no axe may fall;
For the winds that haunt the branches,
The young bird's timid call;
For the red leaves dropped like rubies
Upon the dark green sod;
For the waving of the forests,
We thank Thee, O our God!

For the lifting up of mountains
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges
Whence mighty cedars nod;
For the majesty of mountains,
We thank Thee, O our God!

For the rosebud's break of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
We thank Thee, O our God!

For the hidden scroll o'erwritten
With one dear Name adored;
For the heavenly in the human;
The Spirit in the word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of Being,
We thank Thee, O our God!

*Lucy Larcom.*

### Monday.

*Not as I Will.*

Blindfolded and alone I stand,
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat,
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bliss
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

*Helen Hunt Jackson.*

### Tuesday.

*Longing.*

The thing we long for, that we are
For one transcendent moment,
Before the Present, poor and bare,
Can make its sneering comment.
Still, through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real.
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.
Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

*J. R. Lowell.*

### Wednesday.

*If We Knew.*

If we knew the woe and heartache
Waiting for us down the road;
If our lips could taste the wormwood;
If our backs could feel the load,—
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby-fingers
Pressed against the window-pane
Would be cold and stiff to-morrow,—
Never trouble us again,—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Strange we never prize the music
Till the sweet-voiced bird has flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake their white down in the air!

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;

Let us find our sweetest comfort
In the blessings of to-day,
Making of the earth a heaven
As we journey on our way.

THURSDAY.

*Wilt Thou Not Visit Me?*

Wilt Thou not visit me?
The plant beside me feels Thy gentle dew;
Each blade of grass I see
From Thy deep earth its quickening moisture drew.

Wilt Thou not visit me?
The morning calls on me with cheering tone
And every hill and tree
Has but one voice, the voice of Thee alone.

Come, for I need Thy love
More than the flower the dew, or grass the rain:
Come like Thy holy Dove,
And, swift descending, bid me live again.

Yes, Thou wilt visit me!
Nor plant nor tree Thine eye delights so well,
As when from sin set free,
Man's spirit comes with Thine in peace to dwell.

*Jones Very.*

FRIDAY.

*Ministering Spirits.*

Why come not spirits from the realms of glory
To visit earth as in the days of old,—
The times of sacred writ and ancient story?
Is heaven more distant? or has earth grown cold?

To Bethlehem's air was their last anthem given,
When other stars before the One grew dim?
Was their last presence known in Peter's prison,
Or where exulting martyrs raised their hymn?

No: earth has angels, though their forms are moulded
But of such clay as fashions all below:
Though harps are wanting, and bright pinions folded,
We know them by the lovelight on their brow.

I have seen angels by the sick one's pillow;
Theirs were the soft tone and the soundless tread:
Where smitten hearts were drooping like the willow,
They stood "between the living and the dead."

There have been angels in the gloomy prison,
In crowded halls, by the lone widow's hearth;
And, where they passed, the fallen have uprisen,
The giddy paused, the mourner's hope had birth.

Oh! many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpaired,
And wear its glory like a starry crown.

SATURDAY.

*Prayer.*

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel how weak! we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others,—that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

*R. C. Trench.*

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## THE SUNSHINE OF HOPE.

It is a duty we owe to ourselves to live as much as possible in the sunshine of hope; and when clouds arise and darken the view, we should search for the silver lining until it is found — as "hope deferred always makes the heart sick."

The most inspiring hope man can know is that of a better life "beyond the river," where the troubles and trials of earth are unknown, where tears are wiped away, and where the happiness of the entire human family will be consummated. If there be a hope more grand, beautiful or sublime than this, it has never been read to me in history, sung to me in poetry, nor whispered by angels in my sweetest dreams. He who truly believes this, will pass on to his final home as peacefully as one "who wraps the drapery of his couch about him and lies down to pleasant dreams."

JAMES SHRIGLEY.

Philadelphia.

## OTHER JAPANESE STUDENTS.

A correspondent in Oakland, California, writes us as follows:

EDITOR UNITARIAN:

Kindly add to the list of Japanese students of Unitarianism given in your last issue the name of Mr. Watari Kitashima, a young man of character and promise, who for two years past has been a student at the Oakland high school, supporting himself the while by manual labor and as an assistant in Mr. Wendte's church. Connected with the Methodist mission to Japanese in this city, he was led into our Unitarian faith by his own force of mind and reading, enduring some mild persecution because of his change of views. On Easter Sunday last, at his own request, he was baptized and admitted by right hand of fellowship into the Oakland Unitarian church — possibly the first Japanese member of our liberal household. He has recently decided to follow the example of his friend, Mr. Kanda, and prepare himself for the Unitarian ministry among his fellow-countrymen. The theological school at Cambridge kindly aided his purposes, the Oakland Society did what it could in his behalf, and Mr. Kitashima is now enrolled as a special student at Cambridge, where we bespeak for him the good will of our eastern Unitarians.

With regard to his fellow student, Mr. Kanda, at Meadville, permit me to say that it was through the active interest of Hon. Horace Davis, of San Francisco, that he was enabled to carry out his ardent wish to study for our ministry. Mr. Davis is the custodian of a little fund for this purpose. May I add that any Unitarian who has an interest in this work and desires to see this experiment fairly tried, will greatly help it on by sending a contribution to Mr. Davis or Rev. C. W. Wendte towards educating either of these young men. OAKLANDER.

Regarding the supposition of our correspondent that Mr. Kitashima may have been the first of his nation to join our Unitarian household of faith, we would say that previously to the date of his joining the Oakland Society, four Japanese young men — students in the University — had joined the church at Ann Arbor,— going through the regular form of admission, and receiving from the pastor the right hand of fellowship in the presence of the congregation. Of these four, one joined in Sept., 1886, two in April, 1887, and one in January, 1888.—*Ed. Unitarian.*

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No mortal has a right to wag his tongue, much less his pen, without saying something.—*Carlyle.*

## SEND ME.

1. This is an Order of women who are willing to go on the King's Work, and wherever the King sends them.

"Here am I, send me."

This word of the prophet gives the name and motto to the order.

2. It is one of the "Ten Times One" clubs. It takes its own motto, in addition to the Wadsworth motto.

3. The members wear for a badge the Maltese cross, with the letters I. H. N. (In His Name). This is the common badge of all the "Ten Times One" clubs. The distinctive mark of "Send Me" is a pale lilac ribbon. This ribbon may be worn with or without the badge.

4. There are two classes of "Send Me." The Junior class consists of girls under the age of sixteen. The Senior class consists of older women.

5. Any person can form a Ten by sending to the central secretary for a printed charter. The leader will then enlist ten proper persons in her Ten.

6. Each of these persons is, in turn, at liberty to send for a charter, and enlist another Ten. Or, the first Ten may increase its own numbers regularly. But it is advised that no Ten should grow so large as to have frequent and familiar meetings inconvenient.

7. Each Ten attempts to do the duty next its hand as each member does.

8. Once in six months it reports to the central secretary.

The president of the order is Rev. E. E. Hale, D. D. The central secretary, to whom all communications should be addressed, is Mrs. Bernard Whitman, Lawrence Ave., Dorchester, Mass.

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## EDITORIAL NOTES.

We give so much space to the address upon "Ten Years in Ann Arbor" because it is a part of the missionary work of the denomination, and is therefore of general interest to our churches. Twenty-three years ago the American Unitarian Association selected Ann Arbor, the seat of the University of Michigan, as the place to establish the first of its college town missions,— putting Rev. Charles H. Brigham in charge of the same. The step was taken with some hesitancy, but the influential work that sprang up under Mr. Brigham's hand soon convinced the Association and the denomination that no mistake had been made. The work was carried on twelve years by Mr. Brigham (until his health failed), and one year by Rev.

J. H. Allen, before the settlement of the present minister.

The results achieved encouraged the Association to establish, later, similar missions, at Ithaca, N. Y., the seat of Cornell University; Madison, Wis., the seat of the University of Wisconsin; Iowa City, the seat of the Iowa State University; Lawrence, Kansas, the seat of the University of Kansas; and several other places.

The picture which we give of the Ann Arbor work will throw light upon the general character of the work in all these college towns, and we can but think, therefore, will help our churches to understand a little more clearly how interesting, many sided, and far reaching in its influence it is.

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The story of Theophilus Lindsey is one of the most interesting and noble connected with the annals of Unitarianism, and in the article of Rev. Robert Collyer which we publish in this number of the *Unitarian* it is told in the writer's most graphic vein. Moreover, it is peculiarly timely just now when new attention is being called to the work and character of Lindsey by the publication in England of the volume which we mentioned in our July number containing his Catterick "Apology" and "Farewell Address," together with a Biographical Introduction by Dr. Vance Smith.

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The reading of Mrs. Humphry Ward's novel, which is attracting such general attention, will help many to understand how thorny and lonely have been the paths which so many of the pioneers of Unitarianism have had to tread in England and America. The writer of the following sonnet in the *Unitarian Herald* of Manchester, Eng., is reminded by the tale of Elsmere of the not less thrilling and even more heroic story of Theophilus Lindsey.

ROBERT ELSMERE.

How few of those who "Robert Elsmere" read,
And weep his struggling griefs for conscience sake,
When he, thought-driven, the shrinking steps must take,
That, from his youth's creed-fettered Church shall lead,
To labors which no priestly robes impede,
Remember how his bonds brave Lindsey brake,
And weighty words 'gainst Nicene errors spake,
Words, though priest-scorned, of purer faith the seed.
'Tis well to idealize such martyr's fate,
That so, perchance, the world may understand
How much they suffer, whilst they watch and wait,
In listening awe, for duty's clear command;
Then, sad but fearless, truth's stern call obey,
And from old haunts, faiths, friends, lone exiles stray.

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Some of us have said hundreds of times over during the past few years, the time is surely coming when Liberal Christianity, as well as Orthodoxy, will have its revivals; the conditions are ripening; the larger and more reasonable faith for which we stand awaits its Whitfields, its Wesleys, its Moodys and Sankeys — men, who, as deeply in earnest for our better Gospel as these for their poorer, and possessing popular gifts of speech and song, shall be able to carry our faith to the people with power. We believe it. Not that we would have the high standard of our pulpits or churches lowered to anything shallow or temporizing or sensational. But that is not necessary. Not sensationalism and rant, but consecration, conviction, faith in God and sympathy with men, are the conditions of the true revival. These conditions are coming to the liberal churches of this country — Universalist and Unitarian and Independent. Let a man arise among us with the gifts of direct and impressive popular speech that Mr. Moody possesses, joined with such religious faith and zeal as his, and does any one doubt his ability to reach and stir the people with our Gospel? Or let a man arise among us with the popular singing gifts of Mr. Sankey, and throw himself into the work with like fervor and zeal, and does any one doubt his ability to reach men with our great message? No, we believe that the Liberal Christian revival is sooner or later coming, and coming to stay.

Somewhere in his great providential order of things God has in preparation for us his Whitfields, Moodys, Sankeys of the New Faith, who shall stir our liberal churches everywhere to a warmer and deeper religious life, and lead us to the people.

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Rev. Theodore Clapp, D. D., once said in a sermon:

You are a father; last week you lost an only son — a profligate — cut down amidst the perpetration of enormous crimes — in the very act. You believe in the endless misery of those who die impenitent. Can you this day, after church, go out to yonder cemetery, and kneeling down at the new made grave offer the following prayer? "Heavenly Father, if my child died impenitent, I beseech thee that he may be punished for ever: let him be a wretched outcast from God and paradise through eternity; let no ray of hope reach him; let not night afford him refreshing repose; let no returning morn bring him hope, joy, respect or gladness; let unavailing sighs pierce the silence of his dungeon, and from beneath the smoke of his unbending torment let wailings, weeping, and gnashing of teeth be heard for ever and ever. These favors I ask in the name of Jesus Christ, our most blessed Lord and Saviour, Amen!"

Every sane mind shrinks aghast from the very thought of such a horrible prayer. And yet why should it? Is it worse for us to pray for such damnation than for God to inflict it? Nay, if it is wise and right for such damnation to be, then it is proper for us to wish it and pray for it. But such damnation is not wise or right. All that is best in us cries out against it. It is a base slander upon God. Let any one try to embody it in a prayer, especially in connection with one of his own loved ones, and he will quickly see what a horrible and impossible thing it is.

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## WOMAN'S WORK.

*Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.*

### The Cincinnati "Auxiliary."

The Cincinnati branch of the Woman's Auxiliary Conference holds a meeting on the second Tuesday of each month, at which a paper is read and discussed. The list of topics and essayists for the present year is as follows:

October. The Ideal Sunday, by Mrs. Mary P. W. Smith.

November. Business Training for Women, by Mrs. Ellen B. Dietrick.

December. Mohammed and Mohammedanism, by Mrs. Geo. A. Thayer.

January. The Empire of the Mikado in some of its Social and Religious Aspects, by Mrs. Geo. Thornton.

February. Spiritual Life in the Unitarian Church, by Mrs. Sarah E. Owens and Miss Ellen M. Patrick.

March. Medicine as a Career for Women, by Dr. Mary E. Osburn.

April. Is Christianity Superior to Other Religions? by Miss Anna Laws.

Wherein Does the Superiority Consist? by Mrs. C. D. Robertson.

May. The Eternal Verities, by Mrs. Alice Williams Brotherton.

June. The Ideal Home, by Miss Lillie M. Hollingshead.

### The Woman's Congress.

The Association for the Advancement of Women will hold its Sixteenth Congress in Detroit, Mich., Nov. 14-16, in the Church of Our Father, Bagley Ave. and Park St. The topics for discussion and the speakers are as follows:

High Life and High Living, by Mrs. Julia Ward Howe, R. I.

Women in the Ministry, by Rev. Ida C. Hultin, Ia.

Organization among Women, by Mrs. Nellie Reid Cody, Ia.

Correct Dress, by Mrs. Annie Jenness Miller, N. Y.

Manual Training for Girls, by Miss Ella C. Lapham, N. Y.

Women as Guardians of the Public Health, by Ella V. Mark, M. D., Md.

Social Purity, by Miss Frances E. Willard, Ill.

Symposium — Immigration.

Where is the Work of Women equal, where superior, where inferior to that of Men? by Rev. Antoinette Brown Blackwell, N. J.

Realism in Fiction, by Miss Lilian Whiting, Mass.

Legal Aspect of the Temperance Question, by Miss Mary F. Eastman, Mass.

The Functions of Society, by Mrs. Anna C. Bowser, Ky.

### College Alumnæ and Working Women.

We clip the following from the *Journal of Women's Work*, of Philadelphia. It shows what a company of educated women, earnestly desirous to do good, have accomplished for some of their less favored sisters of that city. Says the paper named:

"One of the curious results of a college training for young women is, that instead of disposing them to form an intellectual caste and keep themselves aloof from the uneducated, it seems rather to fire them with a desire to extend their advantages and to gain for as many as possible the

thing they find so good for themselves. It was this spirit which led some of the college alumnæ living in Philadelphia to ask how the working women of their city, who had been obliged to leave school early in life, and whose day hours were occupied in earning a living, could continue their education.

"They put their wits together to supply this need—namely, the best instruction in the city at hours suited to the convenience, and prices suited to the means, of women-workers. In October of 1881, evening classes were advertised in the ordinary English branches, also in cooking, book-keeping, dressmaking, drawing and singing.

"These classes succeeding almost beyond the hopes of their projectors, the second year stenography, type-writing, English literature and millinery were added, and all these branches, with the exception of drawing and the addition of French and elocution, have been continued each winter up to the present time."

Some of these classes are taught by unpaid volunteers, and some by teachers who receive a small compensation. More than 2,000 working women have availed themselves of the advantages of the classes.

### Denver, Col.

The women of Unity Church have the following organizations:

A Ladies' Aid Society, which meets every other Thursday afternoon in the the church parlors. This organization has for its object the seeking out of strangers and the promotion of charity. Last year it contributed toward the furnishing of the Denver Orphan's Home, and supplied money and garments for the Sewing School, and in many ways helped to bring about a more cordial feeling among the various grades of society. By its sociables, Unity parties and entertainments it encourages a healthy social life.

A Woman's Auxiliary, which meets once a month, for the purpose of disseminating liberal literature, and also for the study of the rise and progress of Unitarianism in America.

Unity Sewing School, which meets every Saturday afternoon from 3 to 5. This is presided over by a committee of ladies for this special work. Poor and needy young girls are here taught plain sewing and dress cutting and fitting, all garments made by them being their own. Story books and magazines are loaned, and at each meeting one teacher is selected to read aloud. The attendance last year averaged about fifty-five.

The ladies of the church also carry on an Auxiliary Mission Library, which is open every Sunday after the church services. The librarian supplies a table in the hallway with copies of the *Christian Register*, the *Unitarian*, and sermons of the leading ministers, and also loans to church members and residents of Denver books treating on Unitarian and other religious subjects.

Also a branch of the national order of the "King's Daughters" has its headquarters in Unity Church.

### The Bravest of Battles.

The bravest battle that ever was fought,
  Shall I tell you where and when?
On the maps of the world you'll find it not;
  'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
  With sword or nobler pen;
Nay, not with eloquent word or thought
  From mouth of wonderful men.

But deep in a walled-up woman's heart—
  Of woman that would not yield—
But bravely, silently bore her part—
  Lo! there is that battle-field.

No marshaling troop, no bivouac song,
  No banner to gleam and wave!
But, oh, these battles! they last so long—
  From babyhood to the grave!

—*Joaquin Müller.*

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## UNIVERSALIST NOTES.

### Churches Open all Summer.

In Chicago all three Univeralist churches were open throughout the past summer, and that impossible thing was accomplished—the Sunday-school was held without interruption. The result of this experiment (if it can be called one) were most interesting and agreeable. The congregations in all these churches were more than fair; they were excellent. The Sunday-schools, by little variation in the exercises, were made interesting and helpful, in spite of broken classes and absent teachers. At St. Paul's church the separate classes were given up for the time being, and the lesson taught in a familiar way by the pastor who happened to be spending his vacation in town. Nobody complained of the services as a burden, but there were many who spoke of them with gratitude and pleasure, as a comfort and a relief, in the long weeks of the hot weather. It would probably be found that people are just as desirous of religious help in summer as in winter, and that the helpful word of the preacher, the hymn and the prayer, are just as welcome to the home-stayer as they are to the travellers and sojourners huddled in hotel parlors. At all events our Chicago friends are unanimous in commending the continuation of services during the vacations.

### Rev. Anna Fleming.

Our ministry has suffered a great loss in the death of one of its youngest members. Miss Anna E. Fleming, pastor of the church at Avon, Ill., died during the summer, leaving a bereaved church and a large circle of warm and devoted friends. Miss Fleming was a rare and beautiful woman. She

joined to a fine and sensitive spirit, intellectual gifts of the highest order, which promised to make her conspicuous in scholarship and in thought. Her ideals of the ministry and her aims in its work were nobly Christian. But her strength seemed over-borne by her tasks. Her vitality ebbed lower and lower, and without any apparent organic disease, her life faded away, and she passed into the higher world.

### The Fall Conventions.

The last of the state conventions has now been held, and our church year closes with the session of the General Convention in Chicago, on the 24th of October. It was a wise reform in our church calendar which placed the meeting of the general body after the local or state organizations have convened. The General Convention thus comes straight from the people, is clear of conflict with other bodies, and can lay out work which will be operative the greater part of a year before the states again convene, with their annual fusilade of suggestions, criticisms and opinions.

The various reports of state conventions held during the past few months show interesting and encouraging signs. The tendency of the denominational thought is evidently in certain practical directions. The words "missions" and "missionary" occur more frequently than any other single phrase, in the discussions of these various bodies. Our church has recovered from its temporary dislike of these words and the thing they mean, and is rapidly increasing its missionary spirit. The necessity is everywhere felt, of going to the world with the truth in our hands, and on our lips. The missionary work at home, the missionary work in the various states, even the missionary work in foreign lands, have been discussed with earnestness and intelligence in almost every one of the conventions. Revival work, too, has been treated, and sensible and practical methods proposed for quickening the spiritual life of the churches. In Massachusetts the brethren were much interested in the proposition to establish some charitable institution which should be the especial charge of the Universalists of the state. In Ohio and Connecticut there was earnest discussion over ways and means of making our special missionary effective. Everywhere the reports indicate healthful and cheering growths. The churches seem filled with the spirit of a deep and earnest religious revival.

One feature of the denominational policy is worthy of special notice. It is the practice now obtaining in every state whose constituency is strong enough to support one, of maintaining a "State Superintendent." The custom has been one of slow growth. But as it has gradually justified itself in the eyes of our people it has become more widely adopted, till it is now a fixed feature of our polity. Our bishops have no particular authority; their duties are somewhat varied and inclusive; they are not set apart to their toilsome lot with laying on of hands. But all the same, we have our species of bishops; and most useful, devoted, consecrated men they are. They are the friends and rescuers of weak churches. They are the helpers of overburdened or self-distrustful pastors. They are the forlorn hopes sent into wasted and devastated fields to see if there is still hope of future harvests. And the reports of our churches in all the commonwealths bear abundant testimony to the fidelity, the discretion, the religious zeal, the strong loyalty of our various State Superintendents.

### The General Convention.

This, the most important of all our gatherings, is close at hand. Its opening session will be on Wednesday, Oct. 24, at 10 A. M., in St. Paul's church, Chicago. The evening previous to the convention, usually devoted to a preaching service, has been set apart as a memorial evening, in honor of the late Dr. Ryder. Addresses are expected from Dr. Atwood, of St. Lawrence University, Mr. J. D. W. Joy, of Massachusetts, Dr. Thomas and Dr. Arthur Edwards, of Chicago. The Occasional Sermon is to be given by the Rev. C. H. Eaton, D. D., of New York. Various interesting subjects will be up for discussion, — the proposed substitute for the Winchester Confession, the matter of foreign missions, and the proposed change from annual to biennial sessions. A large meeting is looked for. We shall review its work in next month's *Notes*.

J. C. A.

*Chicago, October 22.*

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## LITERARY NOTES.

The selections of choice devotional and helpful poems which we have printed this year in the *Unitarian*, under the heading "One Upward Look Each Day," will be printed soon in a neat 16mo volume of about 100 pages. Its price will be, paper, 30 cents; handsome cloth, 50 cents. Orders may be sent to this office at once. The volume will be ready early in December. The many letters we have received expressing appreciation of these poems has led us to collect them into "book" form. It is believed that they will be even more prized in a little volume by themselves than they have been in the magazine.

"Poetry, Comedy and Duty" is the title of a new book by Prof. C. C. Everett, published by Houghton, Mifflin & Co.

Fords, Howard & Hulbert are about issuing four volumes of "Sermons from Plymouth Pulpit," by Henry Ward Beecher.

Rev. M. J. Savage has just begun the publication of the tenth annual series of his sermons in pamphlet form under the title of "Unity Pulpit." The first sermon of the

new series has for its subject, "Another Year — What for?"

A new series of biographies entitled "American Religious Leaders," is soon to appear from the press of Houghton, Mifflin & Co., the first five of which are to be, "Jonathan Edwards," by Prof. A. V. G. Allen, "Charles Hodge," by President Patton, of Princeton, "Francis Wayland," by Prof. J. S. Murray, "Archbishop Hughes," by John G. Shea, "Theodore Parker," by John Fiske.

Mrs. Margaret Deland, author of "John Ward, Preacher," is engaged upon a new novel.

In the October *North American Review* Col. Ingersoll answers Cardinal Manning's article on the Roman Catholic Church, published in the September number. We doubt if the claim made of the unity, universality, supernatural character and infallibility of the Catholic Church ever received such a merciless handling, such an absolute annihilation, by any writer, within the same space. Mr. Ingersoll is not quite fair in all he says; he never is; but of all his opponents in this *North American Review* contest, none has he left in so pitiable a plight as he leaves Cardinal Manning.

The second and concluding volume of "Franklin in France," by Rev. Edward Everett Hale and his son, Edward E. Hale, Jr., has been issued by Roberts Brothers.

Archdeacon Farrar's article on Tolstoi in the October *Forum* is followed in the November number by another, in which the same writer explains wherein in his judgment Tolstoi's interpretation of the teachings of Jesus fails.

The October *Century* contains an excellent article on Emma Lazarus, the noble Jewish philanthropist and poet, whose death occurred late last year. The article is a worthy tribute to one whose attractive personal character, earnest labors in behalf of the wronged and suffering of her own people, and literary ability, were winning her a wide circle of friends and admirers. In a letter published in the *American Hebrew* of October 5th, Col. T. W. Higginson speaks of her as follows:

"Emma Lazarus was certainly one of the most high-minded, the most gifted and the most faithful of our younger poets. Nothing stood in her way but some infirmity of health, and the lovable and winning obstacle of too great modesty; as when she withheld from publication, against all urging, her striking tragedy of 'Il Spagnoletto,' because she did not think it quite good enough. In later years this shrinking was overcome by generous sympathy for wrongs done to those of her race and faith; but at the time when I knew her best she formed one of a sheltered and happy household of sisters, deriving their beautiful and feminine traits from one of the loveliest of mothers. I never can think of her apart from that home as I saw it for successive summers in Newport; its atmosphere of inward peace and happiness confirmed all that I had ever heard of the peculiar domesticity of Jewish households."

We are glad to see that a new edition of Miss Lazarus's poetical works will soon be brought out by Houghton, Mifflin & Co.

Lee and Shepard have just issued an edition of Francis Power Cobbe's "Religious Duty," one of the best of the author's many good books.

The Rev. Charles E. Stowe is preparing a biography of his mother, Mrs. Harriet Beecher Stowe. The book will be published by Messrs. Houghton, Mifflin & Co.

Mr. John C. Bundy, the editor and publisher of the *Religio-Philosophical Journal*, of Chicago, is making an effort which we are glad to see seems likely to prove successful, to establish the "Religio-Philosophical Publishing House" as a stock company with a capital of $50,000. The shares are placed at $50 each, and all friends of the *Journal* and persons interested in Spiritualism in its best form are invited to subscribe. Mr. Bundy has done for years a courageous and admirable work in exposing the shams and frauds which have allied themselves with spiritualism, and in trying to build up a spiritualism in this country which shall be honest and above suspicion, scorning to claim anything as a fact that is not genuine and authenticated by all tests that science can suggest. Nor is his interest simply in what is known as spiritualistic "phenomena," but he is wise enough to see that the greatest need of all is for a genuinely spiritual as distinguished from a materialistic or even agnostic *philosophy*,— a philosophy of life and the universe which makes spirit primary, and thus lays a firm foundation for those highest faiths of the soul, faith in God, faith in Duty, faith in Immortality. In all his good work to promote this higher form of spiritualism Mr. Bundy has our most cordial sympathy.

The Religio-Scientific Association of the Unitarian Church of Iowa City has published its programme of thirty-six weekly studies, extending from September 23 to June 9. The studies are as follows:

*Bible Stories:* The Garden of Eden; Cain and Abel; The Deluge; From Egypt to Canaan; Jephtha's Vow; the Witch of Endor; The Star of Bethlehem; The Resurrection; Destruction of Jerusalem; Comparison with Pagan Stories.

*Great Scenes from Great Authors:* Chas. Dickens; George Eliot; Victor Hugo; Thackeray; Bulwer-Lytton.

*Language:* Origin of Language; The Study of Words; The Philosophy of Style; Correct English; Origin of Writing; The

Spelling Reform; American English; English as a World-Language; Slang and Profanity.

*Ralph Waldo Emerson:* The Student; The Minister; The Editor; The Orator; Transcendentalism; Divinity Address.

The Unitarian Sunday-School Society has arranged for a series of sixteen lectures on the History and Present Attitude of Unitarianism, to be given in Channing Hall, Boston, on successive Saturday afternoons, beginning October 20th. The dates, lectures and subjects are as follows:

Oct. 20: Christian Doctrine in the First Five Centuries, by Rev. J. H. Allen.

Oct. 27: Orthodoxy and Heresy from the Fifth Century to the Fifteenth, by Rev. E. H. Hall.

Nov. 3: Unitarianism and the Reformation, by Rev. S. C. Beach.

Nov, 10: Unitarianism in England, by Rev. Brooke Herford.

Nov. 17: Unitarianism and German Theology (from the time of Schleiermacher), by Rev. F. G. Peabody.

Nov. 24: Relations between the Early New England Parishes and Churches, by Rev. Geo. E. Ellis, D. D.

Dec. 1: Early New England Unitarians, by Rev. A. P. Peabody, D. D.

Dec. 8: Channing, by Rev. Geo.W. Briggs, D. D.

Dec. 15: Transcendentalism, by Rev. Francis Tiffany.

Dec. 22: Theodore Parker, by Rev. Samuel B. Stewart.

Dec. 29: Unitarianism and Modern Literature, by Rev. H. N. Brown.

Jan. 5, 1889: Unitarianism and Modern Biblical Criticism, by Rev. Jas. De Normandie.

Jan. 12: Unitarianism and Modern Scientific Thought, by Rev. Thos. R. Slicer.

Jan. 19: Unitarianism and Ethics (including Philanthropy), by Rev. Geo. Batchelor.

Jan. 26: Unitarianism and Philosophy, by Prof. C. C. Everett.

Feb. 2: Ecclesiastical and Denominational Tendencies, by Rev. Grindall Reynolds.

Houghton, Mifflin & Co. announce the early publication of "The Poetic and Prose Works" of John G. Whittier, in seven volumes, with two etched and three engraved portraits, also with notes, and an appendix consisting of poems heretofore omitted by Mr. Whittier from the successive general collections of his poetry.

The First Supplementary Volume of the Index to Periodical Literature, edited by Dr. Poole and Mr. Fletcher, will soon appear from the Riverside Press, in a royal octavo volume, containing references to the vast body of English and American periodical literature for the five years 1882 to 1887.

*Philo Judæus*, or the Jewish Alexandrian Philosophy in its Development and Completion. By James Drummond, LL. D. Two vols. Williams & Norgate, London, Eng.

In these volumes Dr. Drummond gives to the English speaking world a work of broad and exact scholarship, dealing with a period of time and a phase of philosophic thought which have long commanded the interest of students of Christian history. A careful reading of the volumes adds force to the author's word that "much of my time during ten years has been given to the work."

Philo was a contemporary of Jesus of Nazareth. A Hebrew of the Hebrews in his reverence for Moses and the Law, he was at the same time acquainted with the various schools of Greek philosophy, and deeply interested in their speculations. He attributed the wide diversity of opinions which he found among them to the inherent difficulty of the problems which philosophy undertook to solve. In attempting to decide between the divergent systems he accepted as his clew what he regarded as the *divine* philosophy of Moses, "thus pouring his own national religious beliefs into the moulds provided by Greek thought."

The style of Philo is especially characterized by its allegorical system of scripture interpretation; his theology is a blending of Judaism and Platonism. Out of this blending came the doctrine of the Logos which finds a place in New Testament literature in the proem to John's Gospel, and later was developed into the doctrine of the Incarnation of the second person of the Trinity in Jesus of Nazareth, a doctrine which has held, and still holds, so important a place in Orthodox Christian theology.

Dr. Drummond's purpose in the present work is not, as he declares in his preface, "to determine the bearing of Philo's teaching upon Christian dogma, but simply to learn at first hand what Philo thought and why he thought it." An answer to the second of these questions compels a review of those portions of Greek philosophy which stand in the nearest relation to the system of Philo, especially to his doctrine of the Logos. This review leads the reader through the philosophy of Heraclitus, Anaxagoras, Socrates, Plato, Aristotle and the Stoics; and such Hebrew literature as the Septuagint, and in particular the books of Ecclesiasticus, the Maccabees and the Wisdom of Solomon. Dr. Drummond's inquiry as to what Philo thought, gives occasion for a careful and critical examination of the writings of Philo himself. The whole work forms a monument of patient and scholarly research, and furnishes a real contribution to the history of thought, both philosophical and religious. E. R. S.

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## The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

*Unitarian Review* (October).

A Study of Puritanism. Charles E. Perkins.

Sacrifice.

Religious Education. Cyrus A. Bartol.

Hungarian Protestant Union. Boros Gyorgy.

Our Supply of Ministers. Joseph H. Crooker.

*The Forum* (October).

Count Leo Tolstoi. Archdeacon F. W. Farrar.

Race Antagonism in the South. Senator James B. Eustis.

The Border Land of Morals. Rev. Dr. C. A. Bartol.

What Shall the Public Schools Teach? Rev. A. S. Isaacs.

The Dread of Death. Junius Henri Browne.

*Atlantic Monthly* (October).

Garibaldi's Early Years. Wm. R. Thayer.

Iceland, Summer and Winter. Wm. H. Carpenter.

Boston Painters and Paintings. Wm. Howe Downes.

*Lend a Hand* (October).

Apostleship. Bishop Barrington.

Modern Social Conditions.

The Sweating System.

*North American Review* (October).

Rome, or Reason. Col. Robt. G. Ingersoll.

Child Marriage in India. Raj. Coomar Roy.

*The Sanitarian* (September).

Education in Relation to Health. Daniel Clark, M. D.

Brain Work — Essentials for its Development and Health.

Sanitary Inspectors and the Importance of their Service to the Public. Dr. Alfred Carpenter.

*Andover Review* (October).

The Modern Historical Movement and Christian Faith. Professor Moore.

Tolstoi and Matthew Arnold. Professor Francis H. Stoddard.

*Universalist Quarterly* (October).

Universalism. Rev. S. W. Sutton.

Sacred Song as an Element of Worship. Rev. S. P. Smith.

Pilatism. Rev. E. A. Perry.

The Rise and Decline of Idolatry. Rev. G. T. Flanders, D. D.

The Civilization and Religions of Ancient Mexico, Central America and Peru. Caroline A. Sawyer.

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## PUBLICATIONS RECEIVED.

A Study of Religion. By James Martineau, D. D., LL. D. 2 vols. Macmillan & Co. Price, $4.50.

Daily Strength for Daily Needs. Selected by Mary W. Tileston. Boston: Roberts Brothers.

The Love that is unto Life: A Sermon. By Rev. A. P. Putnam, D. D. Boston: Damrell & Upham.

Some Unitarian Beliefs. By Rev. C. G. Howland, Lawrence, Kan.

Sermons for Our Day. By John Page Hopps. London: John Heywood.

Journal of Social Science. No. XXIV. Damrell & Upham, Boston. G. P. Putnam's Sons, New York.

The Tenth Annual Report of the Sadharan Brahmo Samaj. (for 1887). G. P. Roy & Co., Calcutta.

First Annual Report and Directory of the First Unitarian Church, Oakland, Cal. (1887-1888). Oakland: H. D. W. Gibbon.

Fortune's Fool. By Julian Hawthorne. Boston: Ticknor & Co. 50 cents.

A Strange People. By John M. Batchelor. J. S. Ogilvie. 50 cents.

A Strange Conflict. By John M. Batchelor. J. S. Ogilvie. 50 cents.

The Fifth Annual Report of the Ex. Com. of the Indian Rights Ass'n, (for 1887). Philadelphia, Pa., 1305 Arch St.

Year Book of Plymouth Church. Indianapolis, Ind. (for 1887). Pp. 176.

Fifth Annual of All Souls Church, Chicago, for 1888. Pp. 52.

The Universal Christ. By Rev. Charles Beard, LL. D. Williams & Norgate, London, England. G. P. Putnam's Sons, New York.

Life of Thomas Hopkins Gallaudet. By Edward Miner Gallaudet. Henry Holt & Co. Price, $1.25.

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## NEWS FROM THE FIELD.

*Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us* ON OR BEFORE THE 18TH OF THE MONTH.

Will correspondents, sending us news items, please observe the notice above, that such items "should reach us by the 18th of the month."

Rev. M. J. Savage has been over to England. He was announced to preach in Little Portland-street Chapel, London, on Sept. 16th. In making editorial announcement of the same the *Inquirer* thus speaks of him: "Among the many names of preachers famous in America none is so deservedly honoured in this country as that of Rev. Minot J. Savage, whose sermons and books are well known and much valued among us. His 'Christianity the Science of Manhood,' 'The Religion of Evolution,' 'Belief in God,' 'Belief about Man,' and 'Religious Reconstruction' may be included among the most fertilizing utterances of the American pulpit, and his poems are worthy to accompany

such high work. We strongly advise all who can to avail themselves of this chance of meeting with one of the most vigorous minds of our times."

We go to press too early to be able to give reports of the meetings of the Unitarian Sunday-school Society at Springfield, Mass., Oct. 17 and 18, of the New York Conference at Rochester, Oct. 16 and 17, (also the special meeting at Toronto, Oct. 18 and 19,) and of the Western Sunday-school Society at St. Louis, Oct. 24-26.

Special interest was added to the recent meeting of the Michigan Conference in Detroit, not only by the presence of the brethren from the East (Reynolds, Batchelor, Horton, Ames, and Slicer), but also by the ordination at one of the sessions of Professor A. W. Gould, late of Olivet College, to our ministry. The ordination service, which occurred Wednesday evening, Oct. 3, was participated in by all the brethren named except Brother Ames, and also by Mr. Jennings, of Toledo, and Mr. Sunderland, of Ann Arbor.

Prof. Gould is a graduate of Harvard, and was for some years a tutor there. He has been a professor at Olivet five years. For several years he has been distinctly growing toward the Unitarian position in his views, and last spring decided to join us and enter our ministry. He visited Ann Arbor soon after, where he preached his first Unitarian sermon. It gave such good satisfaction that overtures were at once made to him to visit Manistee as a candidate. He did so, and received a call to the pastorate of the church there. He spent his summer in the East. From Detroit he went to Manistee to begin his work immediately.

The Ministers' Institute at Worcester, Oct. 1-4, was one of the best ever held. The opening sermon by Rev. H. M. Simmons, of Minneapolis, Minn., was upon "Destruction a Condition of Life." The three morning devotional meetings were led by Rev. J. C. Jaynes, Rev. H. W. Foote, and Rev. C. F. Russell. The papers were by Rev. Brooke Herford (on "The Aim and Method of Preaching"), Dr. A. P. Peabody ("A Comparison between Classic and Semitic Ethics"), Prof. Emerton, of Harvard Divinity School (on "The Conversion of the Germanic Nations to Arian Christianity"), Mr. W. W. Fenn, of Pittsfield (on "The Sympathetic Use of the New Testament"), Miss Zilpha D. Smith, the secretary of the Associated Charities of Boston (on "Country Help for City Charities"), Rev. N. P. Gilman (on "Recent Theology"), and Prof. N. S. Shaler, of Harvard (on "The Question of Design in Nature").

On the second evening a sermon was preached by Rev. Dr. W. S. Rainsford, of St. George's Episcopal Church, New York, on "The Opportunity of a City Church."

The papers were all able and stimulating; the sermons were uncommonly fine, though as different in almost every particular as sermons could well be; the morning devotional meetings were excellent. Perhaps the enthusiasm of the Institute was raised highest by Dr. Rainsford's discourse.

Prof. C. C. Everett, of Cambridge, was elected president, and Rev. W. H. Lyon, of Mt. Pleasant, secretary.

Much pleasure was given by the presence and words of three English brethren—Rev. H. W. Hawkes, of Liverpool, Rev. Edwin Odgers, Principal of the Unitarian Home Mission College, Manchester, and Rev. J. Collins Odgers, North Manchester.

At the Detroit Conference Rev. Dr. Eddy, for many years the pastor of the Fort St. Presbyterian church, was present, and by invitation addressed the Conference. He spoke in a most fraternal spirit, paying warm tributes to a number of our ministers with whom he had had acquaintance either personal or through their writings. Of Channing he spoke with an appreciation and a reverence that could scarcely be excelled, saying that if he should ever himself be so happy as to reach a humble place in the heavenly city he expected to see Channing in a blaze of light very near the central throne.

This certifies that Rev. C. B. Hunton, of Jonesboro, Arkansas, until recently a minister of the Cumberland Presbyterian Church, has, at his own request, and after our examination of his credentials as to character, been welcomed by us to Unitarian fellowship, and we commend him as a preacher of our faith in Jonesboro and vicinity.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
J. C. LEARNED.

Western Unitarian Committee of Fellowship.
September 4, 1888.

This is to certify that we have examined the credentials of Rev. A. Gay Belknap, of Quincy, Illinois, a regularly ordained minister of the Quincy Association of Congregational churches and ministers, and we hereby grant his request for fellowship in the Unitarian ministry, and recommend him to the confidence of our churches.

JOHN R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND.
Committee for the West.

Chicago, September 25, 1888.

**Barnstable, Mass.**—We ought to have said last month that Rev. A. S. (not A. *C.*) Nickerson is supplying the Unitarian pulpit here.

**Boston and Vicinity.**—The Sunday-School Society announces for its third series of "Lecture Talks" to Sunday-School teachers and others, a course of sixteen lectures on "The Origin and History of Unitarianism in America." The lectures will be given on

Saturday afternoons, beginning Saturday, Oct. 20.

—The opening meeting of the Unitarian Club was held Oct. 10, and was well attended. A capital paper, earnest and practical, was read by Mr. S. A. Eliot, as representing the younger men just entering on the Mission field. Among the speakers were Rev. Edwin Odgers and Rev. J. Collins Odgers, two of our English ministers from the neighborhood of Manchester, where the former is also principal of the Unitarian Home Missionary College. A hearty welcome was also given to Mr. Flint, who has just built the Unitarian Church at Winter Harbor, Me., as a free gift to the cause.

—Among recent visitors to Boston should not be forgotten Rev. Henry W. Hawkes, who after sixteen years of service as a minister at large in the slums of Liverpool, broke down about a year ago and has since been travelling round the world seeking health. It is his letters, signed "H. W. H.," which have created so much interest in the London *Inquirer*, and some of which have been copied by the *Unitarian* and other American papers. Our English ministry has indeed few nobler or more devoted men.

—The annual meeting of the Sunday-School Society was held at Springfield, Mass., Oct. 17 and 18, with opening sermon by Rev. Robert Collyer, and interesting conferences on "Young People's Religious Guilds," introduced by Rev. John Cuckson, "The Sunday School and Citizenship" by Rev. C. F. Dole, and "The Work of the Primary Department" by Mrs. Ellen M. Everett, of Somerville.

—Boston people are sorry to loose Rev. H. Price Collier, who has done a very good work during his six years at Hingham. Sunday, Oct. 14, he preached at Arlington St. Church, by exchange with Rev. Brooke Herford, who had desired to give his Boston friends an opportunity of hearing him again before his removal to Brooklyn. He was listened to by a large congregation with great pleasure and interest, and many good wishes go with him to his new work.

—Mr. Wm. H. Baldwin, president of the Y. M. C. U., has recently returned from a tour of several weeks in the west. One of the Boston dailies giving an account of his journey says that at various places he received heartiest greetings from scores of young men now settled in the West who have been in past years members of the Boston Y. M. C. U. and who were delighted to meet again their old friend and benefactor.

—A new Unitarian Church was opened on Huntington Avenue, Boston, Oct. 14. The services—evening at present—are held in a hall set apart for worship in Mr. Murdock's free hospital for women, and offered by him rent free for two years. It is an excellent site, as an immense population is settling down on the new land around it with no church at all in the immediate neighborhood. The new enterprise, which is to be called the "Church of the Good Samaritan" will be specially under the care of Rev. S. W. Brooke, but with the hearty co-operation of the Suffolk Conference. The opening sermon, Oct. 14, was preached by Rev. E. E. Hale, D. D.

**Burlington, Vt.**—Rev. L. G. Ware, who has been out of his pulpit for eight months on account of ill health, resumed his ministerial duties Oct. 7th, to the great joy of his people. The pulpit was very acceptably supplied during his absence by Rev. I. M. Atwood, D. D., the president of the Universalist Theological School at Canton, N. Y.

**Cincinnati.**—The new church which Mr. Thayer's Society is erecting moves forward somewhat more slowly than was hoped; it will probably be nearly mid-winter before it is ready for occupancy. It will be simple but very tasteful in its architecture, and admirable in its appointments.

**Detroit, Mich.**—The thirteenth annual session of the Michigan Unitarian Conference (combined with a missionary meeting of the American Unitarian Association) was held in the Unitarian church Oct. 2 and 3. At the opening session, on Tuesday evening, an address of greeting from the churches was made by Rev. Grindall Reynolds, Secretary of the American Unitarian Association, and a sermon on "The Divineness of Humanity" was preached by Rev. Charles G. Ames, of Philadelphia. Both were very inspiring, and the Detroit *Free Press* printed the sermon nearly in full the next morning.

An excellent devotional meeting was held on Wednesday morning, led by Rev. George Batchelor, after which the Conference held its business session, with reports from the churches of the State, and addresses from Rev. A. G. Jennings of Toledo, Rev. C. G. Ames, Secretary Reynolds, Rev. Dr. Eddy, of the Presbyterian church of Detroit, and others.

Dinner was served in the church vestry, thus affording the visitors from a distance a good opportunity to meet each other and the Detroit people, socially.

In the afternoon two excellent papers were read by Rev. Thomas R. Slicer, of Providence, R. I. (on "The Impressional School in Theology"), and Rev. E. A. Horton, of Boston (on "The Sources of Authority in Religion").

In the evening Professor A. W. Gould, late of Olivet College, was ordained to the ministry, Rev. T. R. Slicer preaching the sermon, and other parts being taken by Secretary Reynolds, Messrs. Horton, Batchelor, and Jennings, of Toledo, and Mr. Sutherland, of Ann Arbor.

The meetings of the Conference all through were most excellent, though the attendance was somewhat interfered with by two great political conventions and the

presence in the city of Mr. Blaine, and the Prohibition candidates for both the presidency and vice presidency.

The officers elected for the coming year were: President, Hon. Austin Blair, of Jackson; vice-presidents, Judge Boynton, of Detroit, and Mrs. Dr. Putnam, of Grand Rapids; secretary, Rev. J. T. Sunderland, of Ann Arbor; treasurer, George Stickney, of Grand Haven; missionary committee, Rev. Rowland Connor, of East Saginaw, Rev. C. R. Elliott, of Jackson, Rev. L. R. Daniels, of Midland, and the Secretary *ex-officio.*

**Kansas.**—The Kansas Conference meets at Wichita, Nov. 19-20.

**Kansas City, Mo.**—The season opens auspiciously at the Unitarian Church. Every pew is rented, and the church is too small for the demand. A correspondent writes: "We expect to begin special charitable work this year."

**Lawrence, Kansas.**—The *Lawrence Daily Journal* contains in full an excellent sermon from Rev. C. G. Howland on "Some Unitarian Beliefs." The need here is very great for a new church edifice. The present building is old, cold, uninviting, and badly located.

**Milwaukee, Wis.** — The Wisconsin Conference met here Oct. 4-6. The visiting brethren from the East were present and added much to the interest. The president writes, "We had a noble conference."

**Newport, R. I.**—Rev. W. R. Alger, who has given great satisfaction by his preaching at the Channing church the past season, has accepted the invitation of the Church to remain another year. During the winter, however, he will live in Boston, and spend only his Sundays in Newport.

**Newton Centre, Mass.**—This parish is prosperous. During last winter the pastor (Rev. H. L. Wheeler), arranged a series of evening services which were conducted on the second Sunday of each month, from October to April, by the following preachers of the denomination: Rev. A. A. Brooks, of Greenfield, Rev. H. N. Brown, of Brookline, Rev. A. P. Peabody, D. D., of Cambridge, Rev. James De Normandie and Rev. W. H. Lyon, of Roxbury, Rev. S. W. Brooke and Rev. Edward Hale, of Boston.

Before the summer vacation the gentlemen of the society organized themselves into a *Unitarian Club* (following the example of the neighboring parish in Watertown), the purpose of which is to promote the interests of the parish and denomination, and to disseminate Unitarian ideas of religion. Two successful meetings have been held this fall and a third is arranged for November. At the last meeting two papers were read, one by Mr. F. Clement on "Why are We Unitarians?" and one by the pastor on "The Essential Unitarian Position." The reading was followed by a general discussion.

The officers of the club are: President, Mr. H. N. Sheldon; Vice-President, Mr. F. Clement; Secretary, Mr. H. H. Day; Treasurer, Mr. Lawrence Mayo; and a Managing Committee consisting of these officers and the five following: Messrs. A. C. Ferry, E. F. Melcher, D. F. Young, Charles Grout and M. G. Crane.

**Salem, Mass.**—The Barton Square Church prospers under the leadership of its new pastor. The first Sunday after vacation the young men of the congregation presented to the church a fine pulpit Bible, of the revised version.

**St. Cloud, Minn.**—The new pastor of the promising new Unitarian Society (Rev. C. J. Staples), writes us enthusiastically of the meeting of the Minnesota Conference held here Oct. 9-10.

**St. Louis, Mo.**—A correspondent writes: At the Church of the Messiah services could not be resumed until Sept. 23d, owing to delay in completing the new organ. Although Mr. Snyder has preached every Sunday during his vacation, the word he brings to his own people is given with all his accustomed power and eloquence. He has preached about "Robert Elsmere," and last Sunday he commenced a series of sermons on the "Beginnings of the Bible," which is the subject of the present Sunday-school lessons.

**Toledo, Ohio.**—The work here opens admirably this fall, with congregation and Sunday-school larger than ever. Mr. Jennings has organized an adult class which is studying Allen's "Outlines of Christian History." The Emerson Class is resumed with enthusiasm. A Unity Club will be organized soon. Evening services began Oct. 14th.

**Troy, N. Y.**—Rev. W. H. Spencer has resigned his pastorate here, to take effect January 1, 1889. His intention is to go into business. The Unitarian Society has become very much attached to Mr. Spencer, and much regrets this decision on his part.

**Westford, Mass.**—From the Unity Club of the Unitarian Society comes a programme of work for the season prepared by the minister, Rev. E. B. Maglathlin. It contains, first, a series of "Studies in American History," and second, a series of "Studies in American Poetry." The club meets weekly from Oct. 12 to March 29.

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## JOTTINGS.

A gentleman who has been visiting Dr. Martineau, in Scotland, writes to a friend in this country saying, "A party of us, with Mr. Martineau, have just tramped in the Highlands fourteen miles." And yet Dr. Martineau is 83 years old. With such phy-

sical vigor we do not so much wonder at the intellectual vigor which has given us at 80 and after the two greatest literary works of his life.

We are glad to learn of the large sale which that excellent book for the quiet hour, "Daily Strength for Daily Needs," which we noticed last month, is having. The compiler writes us: "There has not been a week during the past five months in which orders have not come to me for it. One to-day from 'The Channing Auxiliary Society' of San Francisco, for ten copies." All these orders, besides the regular sales through the book stores. Of such noble aids to moral self-culture — such rational helps to hope and faith — there is little danger of any making too much use.

It may not be generally known, says a writer in the *Critic*, of the late Edward P. Roe, that all profits from his earlier novels and writings were given to the payment of debts contracted by another. And yet such is the fact. Mr. Roe was not a rich man, though he might have been. While yet unknown to fame his endorsement of certain notes threw him into bankruptcy. Soon after his reputation was made; but every dollar earned was given to the creditors who legally could not have collected a cent. The money was given cheerfully; and it amounted to a large sum. "I did not leave Cornwall," he once said to me, "until every man received from me every dollar that I owed him. I paid the debts which I did not contract myself, but was made poor by doing so."

Falsehood is in a hurry: it may be at any moment detected and punished. Truth is calm, serene, its judgment is on high: its King cometh out of the chambers of eternity.—*Dr. Joseph Parker.*

An Episcopalian School is about to be started in Tokio for the education of high caste Japanese ladies. Miss Martha Aldrich, of Ashland, N. H. is just about sailing to take charge of it.

The students of the Tuskegee Normal School of which Brooker T. Washington a Hampton graduate is principal, have just completed a large 3½ story brick building on which the students have done all the work except putting on the tin roof. The building has been named "Armstrong Hall," in honor of Gen. S. C. Armstrong of the Hampton Institute.

An interesting problem is being solved by Professor Washington. Some seven years ago he started the Tuskegee Normal School, with twenty pupils. To-day he has 405 bright young men and women from all parts of the south receiving training in the school. The school pays especial attention to increasing the industrial capacity of the negro in connection with his mental and moral training. At present there are twelve industries taught in the school. All materials used in building are manufactured on the place by the students. The course of study extends over a period of four years, during which time the students may learn, in addition to a regular school education, carpentering, black-smithing, wheel-wrighting, painting, brick-making, masonry, farming, printing, cooking, laundry work and all household arts.

John Codman tells in the *Century* the following story about Father Taylor, the famous sailor preacher: "I remember once listening to a heavy Calvinistic discourse in the Bethel church from a distinguished Boston clergyman. Father Taylor sat in the pulpit, and it was a study to watch the ill-disguised expressions of contempt upon his face. At last the sermon came to its end, and the preacher stepped aside to give Father Taylor the opportunity to make the closing prayer. Instead of that he tapped the Calvinist on the shoulder, and, looking down on the audience, said, with a calm smile, 'Our good brother means well, but he don't know. I guess there's time enough for another sermon, so I'll just take his text and preach from it.' It was like a cloudburst. Half the time he turned his back upon us, and rained down torrents of argumentative eloquence upon the brother upon the sofa behind. We all enjoyed the scene immensely. At last Father Taylor subsided, and, extending his hand to the clergyman, said, in his most gentle tone and in his most winning way, 'Brother, forgive me if I have hurt your feelings, but I did not want you to come on this quarter-deck and kick up a mutiny against Divine Providence among my crew.'"

Last week I asked an eminent man, who was long a professor in an evangelical theological seminary, what he thought the essentials of religion to be. We had been discussing the doctrines of the fall of man, the atonement, and the nature of Christ; but his answer was just what yours and mine would be,—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."—*President Eliot.*

Says Rev. A. W. Jackson: "Art, like heaven and the angels, should be bound by the moral sentiment; and the form of beauty is but the eye of a basilisk if its influence be not pure."

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